

JESUS THE CRUCIFIED JEW

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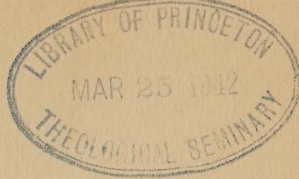
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Jesus, the crucified Jew









# JESUS, THE CRUCIFIED JEW

BY  
MAX HUNTERBERG

*"Let there be light." (Genesis 1:3)*

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## COMMENTS BY NOTED CHRISTIANS

I need hardly say that I am in full sympathy with the purpose of the book. The remedy for the state of things which you describe, and of which you rightly complain, is so far as I can see, most likely to be the better education of Christian preachers.

PROF. GEORGE F. MOORE,  
*Harvard University, in a letter to the Author*

Careless Sunday school teaching about the Jews has unquestionably played a large part in the production of such anti-Semitic feeling as exists in this country. The constant reiteration that "the Jews" did this and that reprehensible thing with reference to Jesus, that they were his critics, his enemies, and finally his murderers, cannot fail to produce an unfriendly emotional tone toward them which will persist long after the specific teachings upon which it is based have been forgotten.

CHARLES CLAYTON MORRISON,  
*in The Christian Century*

The author has served the praiseworthy cause of amity between Jews and Christians in so far as he points out the utter absurdity of blaming the crucifixion of Jesus to the entire Jewish nation of that day and the still greater absurdity of charging subsequent generations of Jews with that crime.

DR. HERMAN E. JORGENSEN,  
*President Red Wing Seminary,  
Red Wing, Minn.*

There are those who seek to explain anti-Semitism solely on the ground of racial prejudice. I do not thus read history. What lies behind each fresh outbreak against the Jew but the hoary myth that he was responsible for the death of Christ? Rome and a small party of Jewish mercenaries of Rome slew Christ.

REV. DR. JOSEPH COCHRAN,  
*Pastor of the American Church of Paris.*



## PREFACE TO THE SECOND EDITION

THE CORDIAL reception accorded to "The Crucified Jew" has induced me to publish a second edition, in which I have incorporated additional material.

The production of the motion picture "The King of Kings," in which the Crucifixion plays an important part, has increased public interest in the subject, and I have, therefore, included a chapter in which I discuss the significance of the controversy over that picture which has been and is now going on.

MAX HUNTERBERG.

*New York, January, 1929.*

## PREFACE TO THE FIRST EDITION

ON ONE of the numerous occasions on which I attended service in a Christian church, my eyes rested on a large book which lay on the pulpit. I realized that it was the Bible, the Old and the New Testaments, the product of Jewish genius, written by Jews from cover to cover.

The minister prayed to the God of Abraham, Isaac and Jacob. He read passages from the history of Israel, the history of my people, and quoted from the Jewish prophets or from the epistles of St. Paul, the Jew. The choir and congregation chanted a psalm of a Jewish King, accompanied by the strains of the organ.

At a sign from the pastor the congregation rose, and with beaming faces, sang: "Jesus, lover of my soul," "Jesus died for me," "His precious blood He shed for me."

My heart was filled with joy at the thought that I, as a Jew, was the only person in the congregation who could claim the distinction of being of the same race, blood and faith as Jesus, the crucified Jew, "who, being the holiest

amongst the mighty, the mightiest among the holy," to quote a German writer, "lifted with his pierced hand Empires off their hinges, turned the stream of centuries out of its channel, and still governs the ages." Then I blessed the day that I was born a Jew, that made me a descendant of a race which gave to the world a Bible, a God, and a Savior.

But as I listened to that pastor arraigning the Jews for their rejection and crucifixion of Jesus, I conceived the idea of preparing the following pages, which I have spoken from various Christian pulpits both in England and in this country, and placing them in book form, in order to prove the falsity of the conception held by many Christians that "the Jews" crucified Jesus.

MAX HUNTERBERG

*New York*  
*March, 1927*





## CHAPTER I

### THE CHURCH AND THE JEWS

ADDRESSING the United States Congress on April 11, 1906, the Honorable Allan L. McDermont of New Jersey made the remarkable statement that "the Jews are not responsible for the execution of Jesus." He went on to say that "the persecution of the Jews began with the rise of Christianity, and it is the duty of Christianity to stem its progress." During the proceedings of Parliament in 1905, Lord Balfour, former Premier, said: "The treatment of the Jews is the greatest ingratitude on the part of Christianity, an ingratitude which stains the sublime name of Christianity, which in the Middle Ages was the cause of terrors which nobody, be he ever so superciliously acquainted with the facts, could read without a shudder." The historian Lecky said: "The persecution of the Jews dates from the very earliest period in which Christianity obtained the direction of the civil power; and the hatred of the Jews was for many centuries a faithful index of the piety of the Christian."

It is evident from the above statements that there are many Christians who hold Christianity responsible for the persecution of the Jews. The anti-Semite Dühring predicted that "Christianity may yet find its last champions in the Jews, after having lost them everywhere else." I will not wait for the fulfillment of the anti-Semitic prophecy, but I raise my voice now in defense of Christianity and cite the historical fact that the persecution of the Jews began with the rise of Churchianity—the legendary, mythical, unhistorical elements which have accumulated around the figure of Jesus especially in the Fourth Gospel, and which were broadcast by the Church in its infancy as the fundamental concepts of Christianity, in order to attract pagan converts.

Before proceeding with the evidence to prove the innocence of the Jews of crucifying Jesus, I desire to dispel the fog of misunderstanding in regard to the alleged persecution of the Jews by Christianity.

"Christianity," to quote Henry Ward Beecher, "has sucked at the bosom of Judaism," and like her mother, teaches love, justice, kindness, peace and goodwill; whereas Churchianity has allied

to herself ignorance and her notorious daughters—prejudice, bigotry, fanaticism, superstition, intolerance, and persecution, and masquerades as Christianity. I am not alone in accusing Churchianity of persecuting the Jews. The Protestant theologian Harnack, in *The Mission and Propagation of Christianity in the First Three Centuries*, says: "Such ingratitude as that of the pagan church toward Judaism is almost unheard of in history. The Pagan church denies her everything, takes away from her the holy book, and while she herself is nothing else but Judaism transformed, she cuts off every connection with her; the daughter casts off the mother after having robbed her."

Harnack pays the Pagan Church too high a compliment by calling her "Judaism transformed" or a "daughter" of Judaism, for no natural daughter would rob her mother, nor cast her off after having robbed her. In *Tarry Thou*, Croly, another Christian scholar, gives a more correct opinion in his statement that "the Church of the early ages was simply the pagan tiger baptized, the labels changed, but not the nature of the beast."

Martin Luther, who was far from being a

friend of the Jews, in referring to their treatment by Churchianity of his time, declared: "If I were a Jew with such poltroons teaching Christianity, I had sooner become a hog than a Christian."

Professor Julius A. Bewer, of the Union Theological Seminary, New York, in a letter to the author of November 22, 1927, writes: "We Christians must hang our heads in shame when we read the bare records of our cruelty and shameful denial of Christ in dealing with his own kinsmen."

Let us take a glimpse at the teaching of Churchianity. In Poland the Church Synod of 1542 declared that "whereas the Church tolerates the Jews for the sole purpose of reminding us of the torments of the Savior, their number must not increase under any circumstances." The Synod of 1733 reiterated the hatred of Churchianity by declaring that the reason for the existence of the Jews is "that they might remind us of the tortures of the Savior, and by their abject and miserable condition might serve as an example of the first chastisement of God inflicted upon the infidels." These utterances are representative of similar



declarations by Church councils and the teachings of Christian theologians in those days.

Those Jews who have not read the New Testament and do not know the difference between Christianity and Churchianity, naturally blame Jesus whom many erroneously regard as "the founder of Christianity," for the persecution of his people.

A missionary publication reports a conversation about Moses and Jesus, between a pastor and a group of Jews, who had met in an East Side tea-room in New York. The pastor, unlike his predecessors who had offered the Jew either death or baptism, felt his way cautiously and gently "to win the Jew for Christ." He reminded the Jews that they gave the world the Bible, the Old and the New Testaments, and they should demand of their people and of the Christian people that they be true to Moses and Jesus.

"I was interrupted at this point," said the pastor, "by a young man who jumped to his feet almost beside himself with rage, saying, 'How dare you class Jesus with Moses!' 'What is the objection?' I said in reply. 'Jesus is the founder of the most cruel institution that ever

cursed the world. Don't you know what this Church has done to us?' 'What is this Church doing to you in America?' 'The Church in America cannot injure us, free-thought has placed it where it belongs; but the Jew-baiters of America are all members of this Church. Don't class Jesus with Moses!'

" 'I do,' added the socialist. 'I call Jesus the prince of socialists, and I call the Church, of which he is supposed to be the founder, his foremost foe. I claim Jesus for socialism!'

" 'And I claim him for humanity' was my answer. 'My friend,' I said to the man who objected to Jesus being placed in the same class with Moses, 'did you ever read the New Testament?' 'No,' he replied, 'and I have no desire to do so, because *if it did contain the record of a good life, and noble precepts, do you suppose that its readers would act the way they do?*' "

The pastor, in his concluding remarks failed to enlighten the East Side Jew that Jesus not only loved his people but acclaimed them as "the sons of God," "the salt of the earth," "the light of the world." It was not the teachings of Jesus, not his Sermon on the Mount, not the teaching of the Apostles, not the teaching of

Paul, the Apostle to the Gentiles, but it was the teachings of Churchianity with her inquisitional chambers, autos da fé, St. Bartholomew and Bezièr massacres which took toll of fifty thousand Christian lives, religious wars, and countless pogroms which have soaked the soil of Christian Europe with Jewish blood which the East Side Jew denounced as "the most cruel institution that ever cursed the world" and, as Lord Balfour said, "stain the sublime name of Christianity." It was Churchianity that separated Jesus from his people, and as Croly says, presented to the Jew "a Christ of barbaric cruelty, a monster who drove millions of Jews through fire and starvation, out of the world, and this entire people for ages from their homes and countries," so that the name of Christ or Christianity has to the Jew become the symbol of hatred and persecution, fire and sword.

Even in this twentieth century, an age of the highest culture and civilization, Churchianity is still the trouble-maker not only between Jews and Christians, but also between Catholics and Protestants, Fundamentalists and Modernists.

Why are slanders about the Jews, such as those which call them "Christ-killers," say that they "kill Christian children and use their blood for Passover cakes," that "money is their God," accepted as facts by many Christians? The answer is Churchianity. In other words, these slanders sum up all the knowledge about "the Jews," which Churchianity furnishes the Christian in many churches which are nothing more than "cash stores of Medieval theology."

To illustrate my statement, I will quote from a Catholic primer and relate one or two incidents from my own experience.

In its report on the "ritual murder" of St. Simon of Trient, a Catholic primer began with the following anti-Semitic remark: "That the just God punishes great sins of a nation for centuries even here below, the Jews have been the living witnesses for 1800 years. But as the punishment endures which they have to suffer on account of the death on the cross of Christ, the hatred of many Jews against Christ and the Christians still endures, and is often violently manifested. Thus they have, as reliable witnesses prove, in former times often stolen or bought little Christian children, tortured them



most cruelly, and drunk of their blood, and that mostly on Good Friday, when their fathers had murdered Jesus Christ."

Fifteen years ago, during the Beilis "ritual" murder trial in Kiev, Russia, I was visiting a clergyman in Liverpool who was a friend of mine. There were also present several young curates of the Church of England, who had recently been graduated from the Theological Seminary. Tea was served and the subject of our discussion was the Beilis trial. One of the curates asked me whether there is a sect among the Jews who use Christian blood for their Pass-over cakes. The question was put to me not in darkest Russia but in the land of Milton. Having been taught from childhood that "the Jews tortured and killed Christ," it was as natural for the young pastor to ask me whether Jews use Christian blood for Passover as it would be natural for him to ask a cannibal whether he used Christian flesh on week-days or on a special holiday. My friend, the host, however, being familiar with the fact that the Law forbids blood as nourishment to the Jews, and that this prohibition is strictly confirmed by the Talmud and rigidly upheld by custom in Jewish homes,

rebuked the young curate for asking a preposterous and insulting question, and the latter apologized.

In 1924, when I lectured in many Christian pulpits in Philadelphia, I called upon a prominent clergyman with a view of asking the hospitality of his pulpit for a lecture on the trial and crucifixion of Jesus from a Jewish viewpoint. As he was at the time engaged with another visitor, I had a conversation with his daughter, a cultured woman, the wife of a physician.

"I see you lecture in our churches," she remarked. I answered in the affirmative.

"Are you still a Jew, Mr. Hunterberg?"

"Yes, madam. Like Jesus, who lived and died a Jew, I also intend to remain a Jew till my dying breath."

"Isn't that wonderful! Oh, I would love to be a Jew."

Her remark was a great surprise to me. In all my lecture career among Gentiles, I had never before been honored with such a compliment from the lips of a Christian. On the contrary, I have always been asked the same question: "Are you still a Jew, Mr. Hunter-

berg?" Some would remark with a sigh: "So near and yet so far." I was naturally desirous to learn her motive for this extraordinary aspiration. "Why would you love to be a Jew?" I asked her. Her answer was: "Then I would know how to make money."

"Madam," I said, "I advise you not to go through the trouble of becoming a Jew in order to know how to make money. A few lessons from one or two Christians like John D. Rockefeller or Henry Ford will serve the purpose just as well, for either of these two Christians can buy the wealth of all the fifteen or sixteen million Jews in the world."

## CHAPTER II

### HATRED OF THE JEWS TAUGHT FROM CHILDHOOD

SOCRATES was tried by five hundred judges, every one of them a Greek. More than half of them condemned the great philosopher to drink the poison hemlock. Yet, ask any schoolboy "Who killed Socrates?" and he will never answer: "The Greeks."

Ask this same schoolboy "Who assassinated Julius Caesar?" and his answer will not be "The Romans." Ask him "Who sent Giordano Bruno to the stake?" and, whatever his answer, it will not be: "The Italians." Ask him "Who shot Abraham Lincoln?" and it will never occur to him to say: "The Americans." But ask that same schoolboy who killed Jesus, and his immediate positive answer will be: "The Jews."

The Christian schoolboy goes a step further and tells a Jewish boy of his class in the presence of other boys that his (the Jewish boy's) father killed Jesus. The Jewish boy, who has not the slightest knowledge of the circumstances,

stares about him bewildered. His face turns crimson. He feels ashamed and embarrassed. His father, whom he loves and honors, is accused of murder! And upon coming home from school, he asks his father if he killed Jesus—a crime perpetrated nineteen hundred years ago.

“A people, who,” as Alfred Martin says in his book *The World's Great Religions*, “are victimized by prejudice so deep and inhuman that even little children of refined Jewish parents have come home from school crying because of the abuse heaped upon them by the children of ‘Christian’ parents, whose finest religious inheritance is from Moses and his successors” are made answerable in perpetuity, apparently.

The Moscow *Pravda* of March 27, 1928, official organ of the Soviet government, reports that five high school boys took their Jewish schoolmate to an island five miles from Moscow, and tied him to a tree, saying: “You Jews crucified Jesus, and we will leave you here to freeze to death.” The Jewish boy was found in an unconscious condition. After having been



revived he refused to expose those who had intended to "crucify" him.

In his *Israel and the Nations*, Dr. Joseph Bloch, former member of the Austrian Parliament, informs us that Christian children actually put out the eyes of Jewish children. "It happened twice in Vienna," says Dr. Bloch, "that Jewish boys had their eyes put out with knives by their Christian schoolmates, only because they were Jews. The boys were sentenced in court. . . . But what education is it that results in such a deed?"

Another reliable witness as to the un-Christian education of many "Christian" children is Dr. Alfred Williams Anthony, Chairman of the Committee on Good-Will Between Jews and Christians, who says in his essay on *The Jewish Problem*: "There are Jewish fathers and mothers in this—our Christian—country who bitterly complain that Christian children at school taunt their children that they (the Jews) killed Jesus."

This is affirmed by the son of a rabbi who only recently had to face the insult in a public school. Rabbi Abraham Feldman of Temple Beth Israel, Hartford, Conn., in his sermon

on "The King of Kings" of October 7, 1927, said: "Some time ago, after participating in a dedication service at a local Christian Church, I met a reverend gentleman who also participated in that service. He was thrilled by the evidence of good-will manifested by our joint participation in a service of a church to which neither of us belonged. But it so happened that on that particular day I could not quite share my friend's enthusiasm, for at the luncheon table that day my young son reported that one of his school-mates had informed him that 'the Jews killed Jesus.' And I submit that it was reasonable to assume—was it not?—that that child was not born with that notion, and that he did not evolve it out of his inner consciousness."

In *A Child's History of the World*, by V. M. Hillyer, head master of Calvert School, Baltimore, Md., chapter 35, the child is presented with the following unhistorical statement: "The Jews could not put Christ to death without the permission of the Roman Ruler of that part of the Empire where Christ lived. This ruler was named Pilate. So they went to Pilate and told him Christ was trying to make himself

king. Christ, of course, meant and always said that He was a Heavenly Ruler, and not an earthly king. . . . Pilate did not believe much in what the Jews said against Christ. It was a small matter to him, one way or the other, however. But he wanted to please the Jews, so he told them to go ahead and put Christ to death if they wanted to. So He was crucified."

Rev. Doctor J. R. Day of New York, justifies the religious teaching of the killing of Jesus by "the Jews," but denies its anti-Jewish prejudice. "The Christian Church," he writes to *The American Hebrew*, "does of course teach the historic fact that Christ was crucified by the Jews (the Romans were the agents), that they rejected Him, and that their only salvation is by Him. But I have never known in the church and Sunday School any attempt to direct the thought against modern Jews as to hold them responsible for the deeds of their fathers."

The Rev. Doctor Day evidently did not realize that the cause of religious prejudice is the teaching that "*the* Jews," which implies a nation, killed Jesus, and as the age of the crucifixion is never taught either in church or in Sunday School, it is unnecessary "to direct the thought

against modern Jews," as in the impressionable minds of Sunday School children, the term "Jews" like the term Englishmen, or Frenchmen or Americans, applies to a people. I have often observed Christian children follow an elderly Jew, and shout in chorus "You Jews killed Christ! You Jews killed Christ!" It is this insult to a nation that prompted me to lecture in Christian pulpits on the false conception taught in church and Sunday School that "Jesus was crucified by the Jews," and accepted as "a historic fact."

On the eve of one of my lectures on "The Trial and Crucifixion of Jesus," in a Presbyterian pulpit in Philadelphia, I was sitting with the pastor in his study discussing the object of my address. In the course of our conversation I remarked that if I were to visit any Sunday School in the United States, including his own and ask the children "Who killed Jesus?" all of them would answer "the Jews." After a pause, the pastor said: "My children would not say that." As I had no intention to dispute the pastor's assertion about his own children, I gave him an illustration of a little Christian girl, eleven years old, who, on a Christmas holiday

came from Dayton, Ohio, to New York, on a visit to her uncle, also a Presbyterian minister, who is a dear friend of mine, and in whose pulpit I lectured on "The Influence of the Bible on Civilization." In the course of a visit to the minister, his wife introduced her niece to me. I asked the little girl if she attended Sunday School. Receiving an affirmative reply, I asked her "Who killed Jesus?" She promptly replied, "The Jews of course." "Do you mean the Jews of New York or the Jews of Dayton?" "No, the Jews of Jerusalem of course." "What is your opinion of the Jews of Jerusalem?" "It wasn't very nice of them to do that." "Do you know when that happened?" "No, we are not taught it in Sunday School." "Jesus was crucified nearly nineteen hundred years ago. Now supposing at that time there were in Jerusalem one hundred thousand Jews. Do you believe that all of the hundred thousand Jews killed Jesus?" "Not all, some of them of course." "Why then did you say 'the Jews.' Don't you realize, my dear, that you are blaming all the Jews of Jerusalem for killing Jesus. You are even blaming his apostles who were also Jews." "You are right, sir," she said with a smile, "but



we are taught so in Sunday School." The minister's wife who listened attentively, expressed her opinion that it is unjust to use the term "Jews" in connection with the killing of Christ. The pastor in Philadelphia to whom I was relating this incident, was in full sympathy with my contention, and in introducing me to his congregation, before the address, he quoted my remarks about careless teaching in Sunday Schools.

It is the persistence of this misconception throughout the centuries which has been the most potent factor in the stimulation of worldwide anti-Semitism. The emotion aroused by the story of the crucifixion of Jesus as it has been handed down has swept away whatever rational attitude Christians may have been willing to adopt toward the people who gave them their Savior. The story of the crucifixion has become as integral a part of the Christian's education as the story of the Resurrection. In the very early stages when the Christian child is being taught the history of him who counseled love for neighbor, there is presented to him in all its graphic, vivid, indelible colors the

tale of the crucified Jew—crucified, the lesson goes on, by the Jews.

In his correspondence with the Roumanian Minister to the United States in March, 1927, Louis Marshall, President of the American Jewish Committee, writes: "There is a publication *Carpatii*, the organ of The Christian League of National Defence, the head of which is the anti-Semite Cuza. By this publication the readers are incited to kill the Jews. 'They are told that to do so is not a crime, but 'the greatest honor of the Roumanians.' " Neither Professor Cuza nor the editors of *Carpatii* can give a reason for the un-Christian publication of The Christian League. Likewise the Roumanian student who kills Jews and tramples under foot the Torah, the Law which his Savior came to fulfill, is unable rationally to explain his inhuman conduct, because from his childhood he has imbibed the abhorrence of the Jews with the theological milk which he had suckled at the breast of Churchianity.

The fact that hatred and abhorrence of the Jews is planted in the heart of the Christian from his childhood, is affirmed by numerous Christian witnesses.

"While traveling from Jerusalem to Jaffa," said the Rev. Amos Dushwa, a New Jersey pastor, "in the company of a British captain, a high-class Christian gentleman, he said to me: 'From my childhood I had a peculiar aversion towards Jews. I could not give a reason for it. But during a year of service in Palestine I was constantly with Jews, and I cannot recall a single instance when I disliked a Jew. In fact, I found them a likable people.' "

Goethe frankly admitted that "What was of abhorrence of Jews in my childhood was rather awe of the enigmatic, of what was ugly. Any contempt which I sometimes felt was rather a reflection of what I saw in Christian men and friends of my environment. Later on, when I came to know many ingenious, refined men of the race, respect was added to my admiration of the people who had created the Bible and the poet of the Song of Solomon."

In an interview on the occasion of his seventy-eighth birthday with the editor of the leading Czech newspaper *Ludowe Noviny*, Thomas Masaryk, President for life of Czechoslovakia, said: "When I was a child I feared the Jews, believing that they used Christian blood

for Passover. This fear was the result of the frightful murder tales which were told by my mother. Since hearing these tales I always avoided Jews and Jewish children. Jewish children sought my company in play, as I understood German, but I always ran away from them. It was only when I attended *real-schule* that I reconciled myself somewhat to the presence of Jews. I recall distinctly an incident which made an indelible impression upon my youthful mind and which gave me a feeling of shame. It was on a school excursion when we Christian children played together that I noticed the one Jewish pupil in our class lonely and ostracized. I saw him hiding behind a wall praying fervently. During my life I have always taken care that no injustice is done to them."

The Catholic theologian Dr. Schöpf, Professor in the theological faculty of Salzburg, in his criticism of anti-Semitic Churchianity, gives a reason for priestly anti-Semitism and is convinced that the Pope can remove its principal cause. In his article on *Causes of Anti-Semitism* in the Vienna Almanac of 1896, Dr. Schöpf said: "Anti-Judaism called anti-Semit-

ism, is no doubt a sort of mental derangement. In every illness we must look to find out the causes which may be gathered from the facts. The same applies to the disease of anti-Judaism which is infectious to a degree. The cure depends, as in every disease, in the first instance on doing away with the causes. Now, it is a remarkable fact that people, in every other respect good and charitable, are liable to be ensnared by anti-Semitism; this I have noticed innumerable times in my own profession. How are we to account for that? By tradition, which for centuries has been grafted in youthful minds. Into the heart of the very child the poison of loathing and hate is dropped. The Jew is presented to the little ones as the bogey-man, as the personification of the prince of darkness who is intent on the ruin of his fellow-men! Dreadful stories are told them of blood-sucking and child-murder. Granny takes her grandchild to the 'Jews stone' above Hall (lower Inn valley) and points out the grim visages so that the little one is overcome with horror and never gets rid of the bugaboo any more. The Jews in the pictures of the Passion of our Lord with their grotesquely distorted



faces are shown to him so as to make him doubt at last whether the Israelites are human at all. Add to this a very important point. On Good Friday we have a prayer for the *perfidī Judaei* that the Lord may have mercy on their perfidia Judaica. What is the pious priest to think in saying these words? He must and does think that the Church abhors the Jews as a *perfida gens* and so the pious man will become an anti-Semite despite himself.

“On every Friday of the week a prayer is said in all the churches — beginning with the words ‘There was darkness when the Jews crucified our Lord Jesus.’ Thus old and young pray, firmly convinced that it was the wicked Jews who nailed the Savior to the cross. Now it is true that the Jews of that time clamored for the death of our Lord, but the sentence of death, the procession to the place of execution, and the crucifixion were the business of the Romans who exclusively possessed the *jus gladii* (the right of the sword). This is an established fact. But this is not in the mind of the people who pray, nor do they remember that the crucifixion took place 1800 years ago, that therefore, the Jews of today cannot in fairness be

made responsible for what their ancestors did. I look upon this as the principal cause of the disease, of the animosity, and am convinced that its removal is the first and most essential condition of the cure. That is why I emphatically insist in my often-repeated contention that only by the intervention of ecclesiastical authority may the principal source of anti-Semitism be stopped, for the disease can only be removed in the same way by which it came. If the Pope frankly and firmly defined the thing as a disease, all fair-minded people, especially the clergy, would look up and, externally and internally, applaud their Head."

The increasing attempts that have been made recently in the United States to foster goodwill between Jew and Gentile have rarely gone to the root of the deep seated animosity which exists on the part of the Christian toward the Jew. Infrequently, the story of the crucifixion has been ignored, as no doubt it may be, among the type of men represented by those high-minded Christians who have set themselves the task of fostering good-will. But as long as the crux of the problem is avoided, there can be no thorough understanding of the difficulties

that beset a genuine break-down of antipathy. Who killed Jesus? That is the question that must be faced by every earnest student of goodwill between Jews and Christians. To the Jews the question is a superfluous one. Very few Christians are able or willing to give the correct answer.

Perhaps Benjamin Disraeli, a British Prime Minister, and novelist, has given the most concise and thorough phrasing of the problem involved in his novel, *Tancred*.

A Jewess is discussing the crucifixion with a Christian.

"Let me ask you. You think that the present state of my race is penal?" questioned the Jewess.

Tancred nodded assent.

"Why do you?" she asked.

"It is the punishment ordained for their rejection and crucifixion of the Messiah."

"Where is it ordained?"

"'Upon our heads and upon our children be his blood.'"

"The criminals said that, not the judge. Is it a principle of your jurisprudence to permit the guilty to assign their own punishment?"

They might deserve a severer one. Why should they transfer any of the infliction to posterity? What evidence have you that Omnipotence accepted the offer? It is not so announced in your histories. Your evidence is the reverse. He whom you acknowledge as omnipotent prayed to Jehovah to forgive them on account of their ignorance. But, admit that the offer was accepted, which in my opinion is blasphemy, is the cry of a rabble at a public execution to bind a nation? Yet another question! My grandfather is a Bedouin sheik, chief of one of the most powerful tribes of the desert. My mother was his daughter. He is a Jew; his whole tribe are Jews. Were they in Jerusalem at the crucifixion and does the shout of the rabble touch them? Yet my mother married a Hebrew of the cities, and a man, too, fit to sit on the throne of King Solomon; and yet a little Christian Yahoos with a round hat, who sells figs at Smyrna, will cross the street if he sees her, lest he should be contaminated by the blood of one who crucified his Savior. It is not to be found in your books. They were written by Jews, men far too well ac-

quainted with their subjects to indite such tales of the Philistines as these!"

"I do not see," said Tancred, "that the penal dispersion of the Hebrew nation is at all essential to the great object of the Christian scheme. If a Jew did not exist, that would equally have been obtained."

"And what do you hold to be the essential object of the Christian scheme?"

"The Expiation!"

"Ah!" said the Jewess, "that is a great idea. Shaped as you Christians offer the doctrine, it loses none of its sublimity. A sacrificial Mediator, born from the chosen house of the chosen people, appointed before all time, and purifying by his atoning blood, the myriads that preceded and the myriads that will follow us, without distinction of creed or clime, this is what you believe. I understand this much: the human race is saved; and, without the apparent agency of a Hebrew prince, it could not have been saved. Now tell me: suppose the Jews had not prevailed upon the Romans to crucify Jesus, what would have become of the Atonement?"

"I cannot permit myself to contemplate such



contingencies," said Tancred. "The subject is too high for me to touch with speculation. I must not even consider an event that had been pre-ordained by the Creator of the world for countless ages."

"Ah," said the Jewess, "pre-ordained by the Creator of the world for countless ages! Where then was the inexpiable crime of those who fulfilled the beneficent intention? The holy race supplied the victim and immolators. And with such a doctrine, that embraces all space and time; nay, more, chaos and eternity; with divine persons for the agents, and the redemption of the whole family of man for the subject; you can mix up the miserable prosecution of a single race! And this is practical, not doctrinal Christianity. It is not found in your Christian books, which were all written by Jews; it must have been made by some of those Churches to which you have referred me. Persecute us! Why, if you believe what you profess, you should kneel to us! You raise statues to the hero who saves a country. We have saved the human race and you persecute us for doing it."

## CHAPTER III

### JESUS WAS A TRUE SON OF THE SYNAGOGUE

PALM SUNDAY sees devout Christians carrying palm leaves from the church. They never realize that they are commemorating the triumphal entry of Jesus into Jerusalem, when he was hailed and cheered by his *Jewish* brethren.

The widespread belief that the Jews crucified Jesus is bolstered up by the general indifference to the fact of Jesus' Jewishness. It seems naïve to remark that Jesus was thoroughly grounded in rabbinic lore, and was merely a product of the Jewish environment of his day, paralleling in teaching and practice the Jewish teacher, Hillel. That Christians believe Jesus to have been the first "Christian" is no more amazing than the sincere conviction that the Jews staged the crucifixion.

In the Bulletin of the Church of Notre Dame in New York of April, 1928, we have a shining illustration of how the part of "the Jews" in the story of the crucifixion is exaggerated and distorted.

"No sooner," says the Bulletin, "had the sentence of death passed the lips of Pontius Pilate than the enemies of Jesus brought forward the cross which, in anticipation of the unjust sentence, they (the Jews) had already procured for him. They held it aloft as a sign of their triumph. As the mob, which had been infuriated by the high priests and was now gathered in front of the court of Pontius Pilate, caught sight of the cross, they cried: 'Crucify Him! Crucify Him!' again and again. As the heavy beams of the cross were swaying to and fro, the Jews became more and more maddened by the terrible thirst for innocent blood, their hatred grew more intense, their frenzy became wilder, 'Crucify Him! Crucify Him!' they shouted again and again as the cross is placed on the shoulders of Jesus."

I challenge the very Reverend A. N. Arcibal, Rector of Eglise de Notre Dame, to show me in the Gospels that after the sentence of death has passed the lips of Pilate "the Jews were maddened by the terrible thirst for innocent blood," or that any other sentence in the above passage is supported by the Gospel.

"All his (Jesus) people," says Papini, "wished

to pierce his flesh with nails, but only a for-eigner, an idolater (Pilate), defended his life. He had not succeeded in persuading the tigerish and mulish people of the innocence of their wretched king. What they wanted was to see a little blood on these festival days, wanted to enjoy the spectacle of a crucifixion."

What Papini has done in his *Life of Christ* is merely a reflection of the attitude adopted by Christians for nineteen centuries. A noted "Christian" divine, Rev. Robinson Lees, of London, re-echoes the sentiments of a great portion of contemporary Churchianity, in his *Life of Christ*.

"Once they (the Jews) had been roused, nothing appeased their lust for blood. Washing his hands before them, Pilate said: 'I am innocent of the blood of this just person, see ye to it!' He declared himself free from all responsibility. Then all the people answered and said: 'His blood be on us and on our children!'"

"No words," says the London pastor, "ever brought such retribution as this wild and passionate expression of hate. They had forgotten for the moment the full meaning of their responsibility, or they imagined that it would

be possible to escape from it because there was no one to take vengeance for the blood that was shed. Since that fateful day when Christ was condemned for saying He was the Son of God, His blood has stained the Jewish name. The race has been haunted by their deed, and a terrible retribution has followed their cry. It cannot be denied that there is nothing in the world's history to compare with the results of the world's tragedy. Wherever a Jew had been found, whether quietly pursuing his calling in the market place of civilization, or fleeing from its persecution, the blood-guiltiness of the Jewish fathers has been remembered in their children. A prejudice has grown in the hearts of men who have not known anything personally against the Jews, who have not been even personally acquainted with them, a prejudice which cannot be charged to the account of those in whom the inherent feelings exist without reference to the blood that was shed. The cry of the infuriated Jews has reverberated down the corridors of the ages, and even men who have heard only the rudiments of their story shrink from contact with the haunted race. Time has not wiped out their deed nor

has history erased it. On the darkest pages of the annals of mankind it remains as if it had been recorded in letters of blood for all men to read for ever. It accelerated the doom then fast approaching of the people compelled by their own act to tread a blood-stained road conspicuous by the mark upon them that stained their name."

A question arises, which several have attempted to answer, but unsuccessfully. If "God has sent His only-begotten Son to save the world from sin" and Christians went to the length of burning alive thousands of Jews for refusing to accept Jesus as "Savior and Redeemer"—granted that the Jews did crucify the "Savior and Redeemer," they were only the instruments of the Almighty carrying out His will—why, however, should there be "vengeance for the blood that was shed" to save the world from sin? Why should "the blood guiltiness of the Jewish fathers be remembered in their children?" Why should "the cry of the infuriated Jews reverberate down the corridors of the ages?" Why should "a terrible retribution follow their cry?" Why should the Jews "have to suffer on account of the death on the



cross of Christ?" (according to a Catholic primer), since "the death on the cross" was by the express command of God as an atonement for the sins of mankind? Why should the Christian "shrink from contact with the haunted race" for having sacrificed one of their own bone and flesh in order to save him, the Christian, from everlasting damnation and wash all his sins away?

To what purpose do millions of Christians chant on every Sunday "For me, for me, He died for me?" Why sing "His precious blood He shed for me" if the Jews are "compelled to tread a bloodstained road?"

Yet how usual it is for innumerable preachers to relate to men and women with bated breath the dramatic story from the nineteenth chapter of the Gospel according to John. How the Roman governor presented the King of the Jews to his people, "wearing the crown of thorns and the purple robe," his body lacerated from the strokes of the Roman instruments of torture. "Pilate thinking," says the preacher, "the compassion of the people might be aroused and grant him the liberty to release the Messianic King; but the stubborn Jews were un-

moved at the sight of 'the pale and bleeding prisoner.' And their deafening shouts, 'Crucify him, crucify him' break the heart of the merciful but helpless Pilate who reluctantly submits to their bloodthirsty demand." Then with what vengeance the preacher of the Gospel sits in judgment upon "the God-killing people." With what deadly effect he aims the poisoned arrows at his Savior's race!

It is this type of sermon preached by the priests of Czarist Russia that incensed the holy orthodox Christians to make pogroms upon the Russian Jews, in order to "kill the Christ-killers," to avenge the death of their savior.

Following is another example showing how some Christian clergymen even in this day and in our enlightened United States seem to take a delight in thrilling and in curdling the blood of their congregations by adorning the story of the crucifixion with details of their own invention, apparently not realizing the hatred against the Jews which they are fomenting. Rev. Dr. Milo H. Gates, a New York pastor, in a sermon preached on a Palm Sunday took as his text John xii:13, which refers to the Jews who "took

branches of palm trees and went forth to meet him."

Taking the foregoing as his text, the pastor continued: "And on the very next Friday, they (the Jews) took chains and strong cudgels of reeds and scourges of the most ingenious sort, perfectly adapted to hurt, and a great wooden cross and thick wooden nails—the Bible calls them nails; but if you will observe our modern carpenters fitting joints of wood together with great pins an inch in diameter and four in length, you will have a better view of what they took than the picture that the word 'nail' gives you.

"And they took this cross, and the Savior carried it. And they took vinegar and they took gall, and they took angry voices, and they took all the implements of crucifixion."

There is no evidence in the Gospels to show that the Jews who "took branches of palm trees and went forth to meet him," on the next Friday took their Messiah to Calvary and made him carry the cross. What reason had they to take their Messiah to Calvary to crucify him? Did the pastor realize that he uncon-

sciously uttered from the pulpit the greatest lie in history?

It is the purpose of this study of the events leading up to and the causes of the crucifixion of Jesus to prove from the pages of the Gospel that Jesus was loved by the Jews, hated and rejected by the ruling priestly family, condemned to death by a Roman court for alleged treason against Rome, and nailed to the Roman cross by four Roman soldiers.

Jesus was born a Jew. He lived and died as a Jew. As a rabbi he preached in the synagogue and in the Temple. He was addressed as "Rabbi," the Hebrew word for master, by his disciples, and by the people. That Jesus was acknowledged as rabbi can be seen from John (iii: 1): "There was a man of the Pharisees named Nicodemus. The same came to Jesus by night and said unto him, 'Rabbi, we know that thou art a teacher come from God.'" Dean Farrar in his *Life of Christ* correctly speaks of Jesus as "the youthful Rabbi of Nazareth."

Luke (ii: 21-25) gives further evidence, if such be needed, of Jesus being brought up in the tradition of his people: "And when eight

days were accomplished for the circumcision of the child, his name was called Jesus. And when the days of her purification, according to the law of Moses, was accomplished, they brought him to Jerusalem to present him to the Lord, as it is written in the law of the Lord. Every male that openeth the womb shall be called holy unto the Lord. And to offer a sacrifice according to that which is said in the law of the Lord, a pair of turtle doves and two young pigeons."

In his discourse on "Hillel and Jesus," the late Rabbi Joseph Krauskopf remarked: "Where so much detailed knowledge is crowded into the time immediately preceding and succeeding the birth of Jesus, and yet more into the last year, or the last three years of his life, is it not strange that a complete blank should span the opening and closing periods of his life? Is it not strange that for thirty long years not a trace should be found of a divinely born and of a divinely commissioned Son of God? What did he do during all these thirty years? Where did he live? How did he live? Where did he study? Who were his masters? To all these questions there is no answer. All the

records are silent. Not all the miracles told of the birth and death of Jesus are as astounding as this silence of thirty years."

And yet it seems as though this period might be illuminated by what may legitimately be regarded as Jesus' public utterances and public work. His moral lessons, his intense Jewishness, his style of teaching, seem strongly to indicate that he must have spent many years in Jerusalem, must have sat at the feet of the celebrated teachers of that time, Hillel, or his son, Gamaliel, or both; must have been a member of their sect, the Pharisees; must have imbibed their intense national spirit and patriotism, and their eagerness to see their motherland freed from the oppression of the Roman.

Any record of Jesus' activity and beliefs must be based exclusively on the Gospel. Even those books tell us that Jesus observed the Sabbath, the Passover, and all the other festivals.

Matthew (xxvi: 17-20) describes the Passover, and says: "Now, the first day of the feast of unleavened bread, the disciples came to Jesus saying unto him: 'Where wilt thou that we prepare for thee the passover?' And he said, 'Go into the city to such a man and say unto



him, the Master said: 'I will keep the passover at thy house with my disciples.' And the disciples did as Jesus had appointed them and they made ready the Passover."

Jesus fulfilled tradition by breaking the Matzoh (unleavened bread), by pronouncing the benediction over the cup of wine and by singing hymns. To quote further from Mark (xiv: 22-26): "And as they did eat, Jesus took bread and blessed and broke it and gave it to them . . . And he took the cup, and when he had given thanks he gave it to them and they all drank it . . . And when they had sung a hymn went out into the Mount of Olives."

Jesus attended the Synagogue every Sabbath day and was called upon to read a portion of the Torah. We are told this in Luke (iv: 16-23): "And he came to Nazareth where he had been brought up, and *as his custom was* he went into the Synagogue on the Sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Esias. And when he had opened the book, he found the place where it was written: 'The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent

me to heal the broken hearted, to preach deliverance to the captives, to set at liberty those that are bruised.' And he closed the book and he gave it again to the minister and sat down, and the eyes of all them that were in the Synagogue were fastened upon him. And began to say unto them: 'This day is the Scripture fulfilled in your eyes.' And all bare him witness and wondered at his gracious words which proceeded out of his mouth. And they said, 'Is not this Joseph's son?' "

One of his visits to Nazareth is thus described by Matthew: "And when he was come into his own country, he taught them in their synagogue, insomuch as they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? and his sisters, are they not all with us? Whence then hath this man all those things?" (xiii: 54-56.)

Very few Christians know that Jesus had four brothers and two sisters and that his father was a carpenter. James, a brother of Jesus, became (after his death) the head of the first

Christian Congregation in Jerusalem. Paul speaks of him as "the Lord's brother" (Galatians i: 19). Although these historical facts are recorded in the New Testament, Churchianity keeps 500,000,000 Christians in deliberate ignorance of them.

These plain words of the Gospels, do not however, suit the purpose of Churchianity, and its representatives have employed various artifices to explain them away, such as the theological subtlety, that these brothers and sisters were Jesus' cousins.

Mark Twain was, to my knowledge, the first Christian who spoke sympathetically of Jesus' brothers and sisters: he could not understand why one never sees their names in a newspaper or hears them from a pulpit. In the course of his description of his visit to Palestine, in *Innocents Abroad*, Mark Twain says: "He (Jesus) went up to his old home at Nazareth, and saw his brothers Joses and Judas and James and Simon. Those persons, who, being own brothers of Jesus Christ, one would expect to hear mentioned sometimes, yet who ever saw their names in a newspaper or heard them from

a pulpit? . . . Who ever gives a thought to the sisters of Jesus at all?"

Being far removed from a theologian, it never occurred to Mark Twain that theological reasoning prevents Churchianity from enlightening the Christian world that "the Son of God" had four brothers and two sisters, and that his mother gave birth to five sons and two daughters who, like their mother, were all good Jews and Jewesses; that Jesus kept the ceremonial laws like an observing Jew; that he wore *tzitzith* or fringes of the law (Mark, v:27). Even fasting found no opposition in him provided it was practiced without hypocrisy (Matt. vi:17). Jesus commands the leper whom he cleansed, to show himself to the priest and bring an offering to the Temple as Moses commanded (Matt. viii: 3-4). Like a good Jew, Jesus at Capernaum paid the half shekel for the Temple service (Matt. xvii: 24-27).

Jesus never condoned the profanation of the Sabbath. When his disciples were rebuked for plucking ears of corn on the Sabbath, he did not deny such was forbidden, but excused it on the ground of necessity (Matt. xii: 1-5).

One of the most vital and significant opinions of Jesus is recorded in Mark (xii: 28-34), where Jesus comments on the Unity of God.

"And one of the Scribes came and having heard them reasoning together and perceiving that he (Jesus) had answered them well, asked him: Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear O Israel, the Lord our God, the Lord is one. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. On these two commandments hang all the law and the prophets. And the Scribe said unto him, 'Well, Rabbi thou hast said the truth, for there is one God, and there is none other but He, and to love Him with all the heart, and all the understanding, and with all the soul and with all the strength, and to love his neighbor as himself, is more than all the whole burnt offerings and sacrifices.' And when Jesus saw that he answered discreetly, he said unto him, 'Thou

art not far from the Kingdom of God.' ”

Some Christian preachers and teachers, entirely without the warrant of history, are fond of attributing to Jesus new discoveries in religion, or of comparing the religion which Jesus taught with Judaism, to the disfavor of the latter.

Thus in a sermon at the Union Theological Seminary New York, Professor Ambrose W. Vernon of Dartmouth College, demonstrated his glaring ignorance of Judaism with the statement that Jesus revealed to the world that God is our father. “Jesus,” said the learned professor, “did not call God Father because he was taught it in school. Nor did he learn it at home. To the ordinary Jew, God was the avenger of his people from whom they were impatiently waiting for permission to rule over the nations.”

A Christian scholar, Professor Weiss of Berlin, comes closer to the truth in his article on *Jesus and Paul* in the German Review of March, 1917, when he says: “The belief is widespread that Jesus, on the strength of his peculiar religious consciousness, taught the conception of God as a loving Father, in contrast to



the wrathful God worshipped in the religion of Israel. But this opinion is based on the absolutely one-sided conception of the Old Testament which formed the basis of the religion of Israel. The nation had praised the love and grace of its God in such sacred tones that we cannot, to the present day, find in our liturgies and songs a richer expression of them than the words of the Psalms or Prophets."

And yet, Dean Inge of St. Paul's Cathedral, London, has also something to say to humiliate the mother of Christianity. "It is idle to pretend," says the Dean, "that the Great Teacher and His teaching can be explained within the lines of Jewish pietism. Christ burst these cramping fetters at every movement. It was a new faith which He brought, a new view of life and eternity. Judaism could no more imprison the soul of His revelation than the tomb of Jerusalem could retain the body of its Founder."

This statement has only the authority of Dean Inge to support it. The view of the Rev. John Haynes Holmes of New York, however, has a firm basis in history. In a sermon on *Where Judaism Is Superior to Christianity*, the Rev. Mr.

Holmes said: "The Christianity that came into the world with Jesus was a very different thing from the Christianity that has taken and mis-used his name in the centuries since his death. . . . In its historical origin, Christianity *was* Judaism. Jesus and all the disciples lived and died as Jews, and never expected that their religion would be anything more than a renaissance of the true faith of the Jewish prophets. But Christianity moved away from these precious well-springs of Israel, and soon was wandering in the deserts of theology and ecclesiasticism. And now it is trying to get back from the desert to the spring, and thus renew the sources of its life. Nothing is more significant in recent Christian history than the rediscovery of the Old Testament, the substitution of the prophets for the apostles, and the acceptance of Jesus of Nazareth as a teacher of Israel. But let us not deceive ourselves! This is not Christianity that we are remaking; it is Judaism that we are recovering. Which means that we are finding Judaism, in many important respects, to be nearer to the heart of true religion than Christianity itself!"

Ex-Kaiser Wilhelm of Germany has gone a

goose-step further than Dean Inge and has passed judgment on the Mosaic Law as "old obsolete prescriptions" in comparison with the ethics of Jesus. In a series of theological articles he declared that "Jesus was crucified by the Jews" for introducing a new standard of ethics. "This new standard," says the ex-Kaiser, "finding supreme expression in the Sermon on the Mount, replaces the old obsolete prescriptions of the Mosaic law. Because the principles taught by Jesus which they rejected, annihilated their code of ethics and morals as useless, they crucified him."

Matthew seems to give a different view of Jesus.

"And behold, one came and said unto him, Good Master, what good shall I do, that I may have eternal life? And he said unto him, 'Why callest thou me good? There is none good but one, that is God.'" This, by the way, proves conclusively that Jesus did not say "I and my father are one" (John x:30), nor did he claim to be the "Son of God." Jesus goes on to say: "'If thou wilt enter into life, keep the commandments.' He saith unto him, 'which?' Jesus said, 'Thou shalt do no murder, thou shalt not

commit adultery, thou shalt not steal, thou shalt not bear false witness, honor thy father and thy mother, and thou shalt love thy neighbor as thyself,' " (xix: 16-19).

Apparently Jesus was not intent upon rejecting the "obsolete prescriptions" of the Mosaic law. That this is so is borne out further in the Sermon on the Mount. "Think not that I am come to destroy the Torah or the prophets; I am not come to destroy but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (Matt. v: 17-19).

In his treatise on *The State* the late President Wilson said: "The laws of Moses as well as the laws of Rome contributed suggestion and impulse to the men and institutions which were to prepare the modern element of thought, which constitute the gross substance of our present habit; both as regards the sphere in private life and as regards the action of the State we should

easily discover how very much beside religion we owe to the Jew."

The late Queen Elizabeth of Roumania, who was well known as a writer under the name of Carmen Sylva, unlike the ex-Kaiser, expressed her highest admiration for the Mosaic law, especially in regard to hygiene and sanitation. "That the Jews still remain a healthy people and full of life's vitality, they have to be thankful," she said, "to one man—the greatest ruler of the past ages—the King of Kings, the wisest physician, and greatest psychologist and physiologist that lived in the ancient world—Moses."

Milman, a non-Jew, in his *History of the Jews*, says that "The Hebrew law giver has exercised a more extensive and permanent influence over the destinies of mankind than any other individual in the annals of the world."

Tolstoy has a passage in his book *My Religion* which forcibly brings out the fact that the ethical teachings which compose the "new standard" which Jesus promulgated in his Sermon on the Mount, have, with few exceptions, parallels in the Bible and in the sayings of the rabbis.

"Not long ago," writes Tolstoy, "I was read-

ing the fifth chapter of Matthew (Sermon on the Mount) with a Hebrew rabbi. At nearly every verse, the rabbi said: "That is in the Bible, or that is in the 'Talmud,'" and he showed me in the Bible and in the 'Talmud' sentences very like the declaration of the Sermon on the Mount. But when we reached the verse about non-resistance to evil, the rabbi did not say, "This is also in the 'Talmud,'" but he asked me with a cynical smile, "Do the Christians obey this command? Do they turn the other cheek?" I have had nothing to answer in reply, especially as in that particular time, Christians not only were not turning the other cheek, but were smiting the Jews on both cheeks."

Dean Inge evidently overlooked the above facts when he declared that the teaching of Jesus cannot be explained "within the lines of Jewish pietism" or Jesus brought "a new faith."

The plain truth is that "Jesus taught the Jewish religion in the purest and highest estate. He stamped this religion with his genius and glorified it with his personality, but it remains Jewish all the same."\* Like the prophets who preceded him, he was grieved that so many of his

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\* Rev. Mr. John Haynes Holmes.



people, though faithfully observing the letter of their law had forgotten its living meaning.

Jesus was an extreme nationalist. He had utter contempt for Gentiles and publicans (tax collectors for Rome). If a Jew committed a wrong, Jesus would class him as "a Gentile" and as a "publican." (Matt. xv: 22-28; Mark vii: 25-29.) He speaks of the Gentile as not praying but using "vain repetitions" ("babbling") (Matt. vi: 7). In another place, he says: "Therefore take no thought, saying What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek (Matt. vi: 31-32), but if he neglects to hear the Synagogue let him be unto thee as a heathen man and a publican" (Matt. xviii:17).

Certain Christian theologians are fond of referring to Jesus as the first Christian. Others are content to assert that Jesus prepared the way for the first Christian. That Jesus himself was not the founder of Christianity is well illustrated in Matthew (x: 5-6), in the passage in which Jesus forbids his disciples to preach the Kingdom of God to non-Jews. "These twelve Jesus sent forth, and commanded them, saying,

Go not into the way of the Gentiles, and into the city of the Samaritans enter ye not. But rather go to the lost sheep of the house of Israel" (Matt. x: 5-6).

Jesus is quoted as having urged the people and his disciples to adhere to the teachings of the Scribes and Pharisees, who were "the pillars of traditional laws." What Jesus preached against so vehemently was not the law but the failure of some of the leaders and teachers of the people to practice it "in spirit and in truth."

"Then spake Jesus to the multitude and to his disciples. 'The Scribes and Pharisees sit in Moses' seat. All therefore whatsoever they bid you observe, that observe and do, but do not after their works, for they say and do not'" (Matt. xxiii: 2-3).

The "Lord's Prayer" which Jesus taught his disciples and which is now a standard prayer in Christendom is but an adaptation of a portion of the Jewish liturgy.

Even after the death of Jesus, the apostles observed Sabbath and holidays, circumcision and sacrifice, temple worship and Levitical purity in common with all orthodox Jews.

The first thirteen bishops of the first Christian congregation held in an "upper room" in Jerusalem were Jews, and observed the law of Moses. This is attested by Eusebius (His. eccl. lib. IV, Cap. 5), and Silpicius Severus (ii, 31). They differed from the rest of their brethren only in respect of having the belief that Jesus was the Messiah. "To all intents and purposes, the Jewish Christians, at the beginning, were Jews as much as they had ever been, and had no idea that they were adherents of a new religion or that Jesus had founded one." (Herford, *Judaism in the New Testament Period*.)

## CHAPTER IV

### JESUS WAS LOVED BY HIS PEOPLE

How was Jesus regarded among the people of his time? What attitude did the priests and the populace adopt to the man whose humility was his outstanding characteristic?

The late Dr. Kaufmann Kohler, President of the Hebrew Union College, in speaking of the period in which Jesus lived, said:

"Jesus, the living man, was the teacher and practicer of the tenderest love for God and man, the paragon of piety, humility and self-surrender; his very failings were born of overflowing goodness and sympathy with the afflicted. He was one of the best and truest sons of the synagogue. Did he not say, 'I have not come to destroy the law but to fulfill it?' He had nothing of the rigidity of the schoolman, none of the pride of the philosopher and recluse, nor even the implacable zeal of the ancient prophet to excite the popular wrath; he came only to weep with the sorrowing, to lift up the downtrodden, to save and to heal. He was a man of the people; *why should the peo-*

*ple have raised the cry 'Crucify him' against him whose only object in life was to bring home the message of God's love to the humblest of his children? None can read the parables and verdicts of the Nazarene and not be thrilled with the joy of truth unspelled before. There is wonderful music in the voice which stays an angry crowd, saying 'Let him that is without sin cast the first stone!' that speaks the words, 'Be like children, and you are not far from the Kingdom of God.'"*

Jesus was invited to the tables of Pharisees and though, like other popular teachers, he criticized the conduct of some of them, nevertheless accepted their hospitality (Luke vii: 36; xi: 37). Some of the Pharisees, to show their admiration for Jesus, warned him of Herod's intention of killing him. "There came certain of the Pharisees saying unto him, Get thee out and depart hence, for Herod will kill thee" we are told by Luke (xiii: 31).

Rabbi Jesus had friends among the doctors of law; and Scribes and Pharisees were among his followers (Matthew vii: 19). How many Christians consider that the marriage at Cana, Galilee, at which Jesus, his mother and his dis-

ciples were invited guests, was a Jewish wedding?

The wealthy Zacchaeus, Nicodemus, a prominent Pharisee, Joseph of Arimathea, a councillor, Nathaniel, Lazarus and his two sisters, Mary and Martha, at whose house Jesus was a frequent guest, Mary Magdalene, Joana, the wife of Herod's steward, Susanna and Salome were Jews and Jewesses, and among his most loyal and devoted friends.

Jesus was loved and idolized by the Jewish masses, and crowds thronged to hear him wherever he went. "And Jesus went about in all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And there followed him great multitudes of (Jewish) people from Galilee and from Decapolis, and from Jerusalem and from Judea and from beyond the Jordan," we are told in Matthew (iv: 23-25).

The synagogues of which the Pharisees were the leaders were always open to the eminent rabbi (Matt. ix: 35). The children blessed by him were Jewish children (Mark x: 15-16).



The women who ministered unto him were Jewish women (Luke viii: 3).

The woman who "lifted her voice and said unto Jesus, 'Blessed is the womb that bare thee, and the paps which thou hast sucked,'" was a Jewess (Luke xi: 27-28). The woman who washed Jesus' feet with her tears and wiped them with her hair was a Jewess (Luke vii: 37-38). The woman who anointed the head of Jesus with "very precious ointment" was a Jewess (Mark xiv: 3).

On the other hand, Jesus was extremely devoted to his people. Like Isaiah who prophesied that the Jews shall be "a light to the Gentiles," Jesus in his Sermon on the Mount acclaimed the Jews as "the light of the world" (Matt. v: 14). This was affirmed by the greatest of his modern disciples, the late Leo Tolstoy, who agreed with his Master that "the Jew is that sacred being who has brought down from heaven the everlasting fire and illumined with it the entire world." In his remarkable dialogue with the Samaritan woman, Jesus said: "Salvation comes from the Jews" (John iv: 22). The fact that Jesus could not tolerate the priestly misrule and traffic in the Temple has been unjustifiably mis-

interpreted as an aversion on Jesus' part towards his people.

"Like every loyal Galilean," says Rabbi Enelow in his *Jewish View of Jesus*, "Jesus was devoted to Jerusalem. It was part of every good Jew's life to make periodic pilgrimages to the capital and the Temple. No doubt Jesus in his youth made such pilgrimages, and we can imagine what a deep impression the life of the capital must have made on his quick, poetic mind. At first, the glory of it may well have captivated him. But as his knowledge grew fuller, as his perception deepened, as he realized the meaning of the intrigues, and ambitions, and wiles and hypocrisies that centered about the Temple, how keen must have been the pang of his disappointment! And when from the riotous and pompous whirl of Jerusalem he returned to the quiet hills of Galilee, how must his heart have mourned over the corruption of the capital!

"Such experience led finally to his clash with the Temple forces and denunciation of the pompous and hypocritical Temple piety. It was like the indignation of Elijah at the court of Ahab, like that of Amos at Bethel, or of

Jeremiah at the Jerusalem of his day. It was not the denunciation of hate but the denunciation of love, of the idealist against the corruptors of the city he had loved and dreamed about and idealized from afar."

"It is astonishing," said the Rev. Dr. S. M. Shoemaker, Jr., in a sermon at the Cathedral of St. John the Divine, "the manner in which Jesus deliberately ignored Rome. His country was subject to a militaristic power whose officials had control over the entire life of the Jews. Rome appointed the High Priest. Tax-collectors gathered tribute for the Empire. Jesus belonged to the race that loved freedom and hated tyranny to an extent rarely equalled in history. They looked for a political Messiah to free them. And again and again they revolted against the invader, with terrible consequences to themselves. Jesus says nothing of revolt, nothing of the humiliation of their national pride, nothing of the wickedness of Rome. He set the obligation to God sharply over against the obligation to Caesar, as though there might be a conflict between the two."

The question then arises: Who were Jesus' enemies? There were in Jerusalem two power-

ful leaders who from personal and political motives conspired against Jesus: Joseph Caiaphas, the High Priest of the Temple of Jerusalem, and Annas the former High Priest and father-in-law of Caiaphas. They saw in the teachings of Jesus a danger to their wealth and power. Seven members of the house of Annas successively had held the office of High Priest of the Temple of Jerusalem. None of these priests were descendants of Aaron, nor were they elected by the people, but had obtained the office from the Roman governors for large money bribes.

The members of the house of Annas were of the Sadducean sect, the conservative party and aristocracy of Judea, who cared little for tradition, ridiculed the popular beliefs in the resurrection of the dead and in the existence of angels, while they treated with contempt many of the traditions held sacred by the masses. The Sadducees held the highest political and civil authority next to the Roman governor himself.

When Jesus made his triumphal entry into Jerusalem, when he came to celebrate the feast of Passover, he caused a great stir among the

people, especially among the thousands of pilgrims who had also come for the Passover festival.

“And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee” (Matt. xxi: 8-11).

It was on this memorable visit that Jesus denounced the traffic in the Temple and came into conflict with the Temple authorities, the ruling priestly family.

“And Jesus went into the temple of God, and cast out all them that bought and sold in the Temple, and overthrew the tables of the money changers and the seats of them that sold doves, and said unto them, ‘It is written: My house shall be called the house of prayer, but you have made it a den of thieves’ ” (Matt. xxi: 12-13).

Immediately the hostility of the chief priests was aroused, when they heard this attack upon their misrule, and that, too, in the presence of the multitude. They realized that the influence of Jesus might kindle a popular outburst which must inevitably result in the fall of the house of Annas, and bring upon them the vengeance of Rome, and the destruction of Jerusalem.

In describing the events that followed this incident, John (xi: 47-53), says: "Then gathered the chief priests a council and said 'What do we? For this man does many miracles. If we let him thus alone all men will believe in him; and the Romans shall come and take away both our place and our nation.' And one of them named Caiaphas, being the high priest for the same year said unto them, 'Ye know nothing at all. Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.' Then from that day forth they took council together for to put him to death."

The chief priests dared not have Jesus arrested in the light of day lest they arouse the anger of the people against them. Accord-



ingly, Jesus was arrested by Roman soldiers and Temple police at midnight, when all the people of Jerusalem were asleep, and was led to the palace of the former High Priest, Annas.

The story of Judas betraying his master for thirty pieces of silver is unhistorical, and it was written in order to fulfill a prophecy. In his *A Short History of Christianity*, the French scholar, Dr. S. Reinach, says: "Judas of Keri-oth, the traitor Apostle, is said to have shown his master to the soldiers who came to arrest him. But as Jesus had just made a triumphal entry into Jerusalem, and was not in hiding, there was no necessity for a traitor to reveal his presence. After the death of Jesus, remorseful Judas would not keep the money he had received and hurled it into the sanctuary; the priests used it to purchase the potter's field, henceforth called *Aceldama*, the field of blood. According to the Acts, Judas bought that field himself and died there a miserable death. Now there are verses in the Psalms (xli, 9; lv, 12) mentioning the ill-treatment of the righteous One by a 'familiar friend'; there is a passage in Zechariah (xi, 12-13): 'So they weighed for my price thirty pieces of silver, and the Lord said

to me: Cast it unto the potter. And I took the thirty pieces of silver and cast them to the potter in the house of the Lord.' Whatever that may mean, it is the origin of the legend, as proved by Acts i, 16: 'This scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.' So the story of Judas is founded on prophecy, not on fact."

It is evident from the Gospel of John that no Jewish trial took place at the palace of the High Priest. Telling us in detail what happened from the time Jesus was taken from Annas to Caiaphas, and from Caiaphas to the Roman court, John (xviii: 12-21), reports: "Then the captain and officers took Jesus and bound him, and led him away to Annas first, for he was father-in-law to Caiaphas, who was the high priest that same year. Annas then asked Jesus of his disciples and of his doctrines. Jesus answered him, 'I have spoken openly to the world. I ever taught in the synagogue and in the temple whither the Jews always resort, and in secret have I said nothing. Why askest thou me? Ask them which heard me,

what I have said unto them, behold, they know what I said.'

"Now Annas had sent him bound unto Caiaphas the high priest. And Simon Peter stood and warmed himself. They said therefore unto him, 'Art thou also one of his disciples?' He denied it, and said, 'I am not.' One of the servants of the high priest, his kinsman, whose ear Peter cut off, said, 'Did not I see thee in the garden with him?' Peter denied again and immediately the cock crew. Then led they Jesus from Caiaphas unto the (Roman) hall of judgment, and it was early, and they themselves went not into the judgment hall, lest they should be defiled, but that they might eat the Passover."

Long before Jesus' time, the administration of Jewish law had reached a high state of development. It was civilized, humane, and merciful, especially in capital cases.

Assuming that there was a trial in the palace of the High Priest, its proceedings were in every particular in opposition to the Jewish law.

In the first place Jesus was tried on the night of the Passover. It is forbidden by Jewish law to transact business or to conduct trials on

the Sabbath or on the festivals. Jewish law also prohibited the opening of trials at night. The Sanhedrin could not hold a session before six o'clock in the morning. Capital cases had to be tried in the court called "Lischhath Hagazeth," adjoining the Temple. But the alleged trial of Jesus took place at the residence of the High Priest.

In the second place, capital cases had to be brought before the Sanhedrin, the Jewish Supreme Court, composed of seventy-one members. But the Sanhedrin had been dissolved long before the time in which Jesus' trial is supposed to have occurred. In his volume, on "The Christ," John Remsburg declares that "Jesus could not have been tried before it (the Sanhedrin) and before its jurisdiction ceased, he could not have had a subsequent trial before Pilate." In other words, had the Sanhedrin been in existence and had Jesus been tried by that body, no trial before Pilate would have been needed.

The witnesses in such cases were carefully scrutinized and were at once dismissed if they were suspected of any personal interest in the suit. On entering the precincts of the court,

witnesses were strictly cautioned to give nothing but true evidence, whether for or against the accused, the judge saying to them: "Perchance you intend to speak from mere rumor, or perhaps you are not aware that we shall examine you with cross words and questions—searching words. Know then that trials wherein the life of a man hangs in the balance are not trials concerning worldly goods."

The Gospel of Mark (xiv: 55) says that "the chief priests sought for false witnesses against Jesus to put him to death, but found none." None of the Jewish people of Jerusalem would bear false witness against the gentle rabbi, the friend of the poor and the outcast, who with outstretched arms pleaded to his people: "Come unto me all ye that are heavy laden and I will give you rest."

At last Caiaphas procured a couple of temple employees, but even these false witnesses contradicted each other. "At the last came two false witnesses and said, This fellow said: I am able to destroy the temple of God, and build it in three days." (Matthew xxvi: 60, 61.)

According to Jewish law, a judge could not act as prosecutor. Yet in the trial of Jesus, his

arch-enemy Caiaphas took the part of both prosecutor and judge. A Jewish court could not question a prisoner; a prisoner could not be convicted upon his own confession of guilt. Jesus was questioned by Caiaphas, and, apparently, sentenced upon the testimony of his own confession—a thoroughly illegal procedure.

In his trial before the High Priest Jesus had no counsel to defend him, and all the judges were unanimous in convicting him. Maimonides, in commenting upon this phase of Jewish law, says: "If none of the judges defend the culprit, and if all pronounce him guilty, having no defender in the court, the verdict of guilt is invalid, and the sentence of death cannot be executed."

Doctor Geikie, too, in his *Life of Christ*, says: "The accused was in all cases to be held innocent till proved guilty. It was an axiom that the Sanhedrin was to save, not to destroy life. No one could be tried and condemned in his absence. And when a person accused was brought before the court, it was the duty of the President, at the outset, to admonish the witnesses to remember the value of human life, and to take care they forgot nothing that



would tell in the prisoner's favor. Nor was he left undefended; a 'Bal Rib' or counsel was appointed to see that everything possible was done for his acquittal. Whatever evidence tended to aid him was to be freely admitted, and no member of the court who had once spoken in favor of acquittal could afterwards vote for condemnation. The votes of the youngest of the judges were taken first, that they might not be influenced by their seniors. In capital charges it required a majority of at least two to condemn, and while the verdict of acquittal could be given at once, that of guilty could not be given in the day preceding a Sabbath or public feast. No criminal trial could be carried through in the night; the judges who condemned any one to death had to fast all the day before, and no one could be executed on the same day on which the sentence was pronounced."

The alleged trial of Jesus lasted a few hours, and the Jewish law required at least two days for a capital trial—one for prosecution and one for defense.

On the way to execution a condemned man would be asked several times if he could think

of anything not said in the evidence which might influence the judge in his favor. He also had the privilege of returning to the court as often as he pleased with new pleas, with a herald preceding him, calling aloud: "This man is being led to execution; that is his crime. . . . These are his witnesses. . . . If any one knows anything in his favor let him come forth and say so!"

*It is clear from the foregoing that the alleged trial of Jesus never took place!*

## CHAPTER V

### JESUS BEFORE PILATE

PONTIUS PILATE, the Roman procurator of Palestine, on whose will depended the life of Jesus, has been described by Josephus and Philo as an unprincipled tyrant, who had behaved most savagely toward the people of Jerusalem. He upheld the tradition of those governors who came to Palestine, a province of the Roman Empire, each of whom surpassed his predecessor in tyranny and cruelty. On several occasions he came into conflict with the people of Jerusalem, and caused much bloodshed.

Pilate was the protege of the fanatical Sejanus, the favorite of Emperor Tiberius. Pilate was aware of Sejanus' antipathy toward the Jews, and he curried favor with Sejanus by treating the people of Jerusalem with systematic harshness.

An important sidelight on Pilate is given in a recent *Life of Christ*, which says that it was with "no little alarm that in the year 26 when the influence of Sejanus was at its height, the news spread that Valerius Gratus had at length

been recalled and Pontius Pilate appointed in his stead. The client was worthy of his patron; venal, covetous, cruel even to the extent of shedding of blood, without conscience, without pity, his name soon became loathed in Judea. He acted offensively toward the people of Jerusalem. The garrison of Antonia had hitherto always left the insignia of their standards at the headquarters of Caesarea, since the Jews would not suffer the holy city to be profaned by the presence of the eagles, and the busts of the Emperor. But Pilate on the first change of the garrison, ordered the new regiments to enter the city by night with the objectionable emblems on the standards, and Jerusalem awoke to see the idolatrous symbols planted within sight of the Temple. Universal excitement spread through the city. The rabbis and the people met and deliberated how the outrage could be removed. A multitude of citizens hurried off to Pilate at Caesarea, to entreat him to take away the cause of such bitter offence; but Pilate would not listen, and treated the request as an insult to the Emperor. . . ."

These incidents throw a significant light upon the attitude of Jerusalem to Pilate and indicate

how feared and hated Pilate was, as they also reveal the nature of the man before whom Jesus was finally brought.

Josephus records that "an impostor or pseudo-Messiah appeared at Samaria, and told the people that on Mount Gerizim, he would show them the sacred vessels of Moses, which were supposed to be buried there. A large multitude of Samaritans, headed by their new Messiah, marched to the mountain. Unmerciful Pilate, with a strong body of horse and foot soldiers, interrupted the march, slew the greater part of the multitude in the first attack and dispersed the rest. Some were taken prisoners and put to death by order of Pilate. The Samaritans then sent a deputation to Vitellius, the proconsul of Syria, and complained of the violence of Pilate. Accordingly, Vitellius, in the year 37 C. E., sent Marcellus to Judea to take the office of procurator and ordered Pilate to Rome to answer the accusation which had been made against him."

In the Gospel of Luke we are told that Pilate massacred Galilean Jews in the Temple of Jerusalem, because they had dared to raise their voice against the tyranny of Rome. Jesus him-

self, to whom this massacre was reported, had expressed his sympathy for these patriots (Luke xiii: 1-2).

On the Feast of the Passover, Pilate took up his quarters in Jerusalem, ostensibly to crush incipient revolts.

The chief priests accused Jesus of "perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ, a King" (Luke xxiii: 2).

It must have been reported to the Roman governor that Jesus was proclaimed by his followers "King of the Jews!" Pilate, therefore, ignored the Messiahship altogether, and concentrating upon the political aspect, asked Jesus: "Art thou the King of the Jews?"

Receiving a reply, "Thou sayest it," Pilate looked upon Jesus as a rebel against the Emperor Tiberius, and therefore (in accordance with Roman law) he condemned Jesus to death, delivered him to his soldiers to be scourged and crucified. According to Roman law the cross was the punishment inflicted upon robbers, murderers and rebels. It was also the custom to inscribe on the cross the crime for which the condemned was executed. In



Jesus' case the inscription was "The King of the Jews," signifying that his offense was claiming to be the ruler of the Jews—treason to Rome.

It is not in accordance with Jewish law or practice to execute a condemned man on a festival, while from the Jewish point of view, crucifixion is an illegal method of executing the death penalty. Jesus was crucified by order of Pilate on the Feast of the Passover.

All impartial persons who are familiar with Jewish law and customs, and with the character of Pilate and the extent of his power as Roman procurator, cannot help but see in the Gospel account of the trial and execution of Jesus an attempt, long after the events, to exonerate the Roman governor and to place the blame on the Jews, for the purpose of gaining converts to the new faith.

After Pilate had charged Jesus with claiming that he was "King of the Jews" and had this charge confirmed by Jesus himself, the Roman was satisfied that the man before him was guilty of treason against Caesar. The natural course would have been the delivery of the sentence and the closing of the trial.

But we are told in Luke (xxiii: 4), that Pilate

said to the enemies of Jesus: "I find no fault in this man."

The question at once suggests itself: How was it possible for a Roman governor, appointed over Palestine to look after the interests of Rome, to find no fault in a rebel against the Emperor? We must bear in mind that Palestine was a Roman province, and any pretension to the throne of David over a province of the Roman empire was "high treason to Caesar, the most awful crime to Roman law." To what purpose then were the further questions and pleadings of the governor?

"Shall I crucify your king?" (John xix: 15); "Will ye that I release unto you the King of the Jews? Why, what evil hath he done?" (Matthew xxvii: 23).

Let us imagine a modern parallel to this case.

A Hindu is proclaimed King of India. He is arrested and brought before the British viceroy on a charge of stirring up the people and urging them not to pay taxes to the Emperor, saying that he himself is King. The viceroy asks the culprit: "Are you the King of India?" And the man answers: "You said it." Then the viceroy politely replies: "I find no fault in this

man. Why, what wrong has he done? Will you that I release the King of India?"

One would think it incredible that a British viceroy would act disloyally to king and country in defending a Hindu rebel against his sovereign, and releasing him at once.

Yet, notwithstanding the evidence of the Gospel records that Jesus admitted to the Roman governor that he was king of the Jews, the average Christian has never asked himself why Pilate, as Roman governor of Palestine, defended a Jewish rebel against his emperor.

On the other hand, if Pilate found no fault in Jesus, why did he not release him? Why did he condemn him to the cross? The assertion that the Jews compelled the governor to crucify Jesus is not only preposterous but contradicts the statement of Pilate who said to Jesus: "Speakest thou not unto me? Knowest thou not that I have power to crucify thee and have the power to release thee?" (John xix: 10).

Furthermore, why did Pilate deliver Jesus to his soldiers to have him scourged before the crucifixion? (Matthew xxvii: 26). The enemies of Jesus did not clamor for scourging. They were not present, either in the judgment

hall or in the praetorian hall where Jesus was scourged and his lacerated body bled from the cruel lashes of the Roman soldiers.

In order to remove the evidence which leads to Pilate's guilt of sending Jesus to the cross, the compiler of the Fourth Gospel adds a conversation and argument in which Jesus though admitting that he is a "King" explains that his "kingdom is not of this world." The writers of the Synoptic Gospels have injected the dogma "Son of God" only in the Jewish "trial," whereas the compiler of the Fourth Gospel not reporting a Jewish "trial" inserts the dogma "Son of God" in the Roman trial in order to harmonize with the whole tenor of his Gospel.

"Then," says the Fourth Gospel, "Pilate entered into the judgment hall again, and called Jesus and said unto him: 'Art thou the king of the Jews?' Jesus answered him, 'Sayest thou this thing of thyself, or did others tell it thee of me?' Pilate answered, 'Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: What hast thou done?' Jesus answered, 'My Kingdom is not of this world. If my Kingdom were of this world, then would my servants fight that I should not

be delivered to the Jews: but now is my Kingdom not from hence.' Pilate therefore said unto him, 'Art thou a king then?' Jesus answered, 'Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.' Pilate saith unto him, 'What is truth?' And when he had said this, he went out again unto the Jews, and saith unto them: 'I find in him no fault at all' " (xviii: 33-38).

The same Gospel informs us that Jesus was led from Caiaphas "into the (Roman) hall of judgment; and it was early; and they (the Jews) themselves went not into the judgment hall, lest they should be defiled but that they might eat the Passover (xviii: 28). As none of the Jews nor any of the disciples were present in the (Roman) hall of judgment, who reported to the compiler of the Fourth Gospel the conversation? Who informed him a hundred years after the trial that a Jew said to the Roman oppressor of his people, "Then would my servants fight that I should not be delivered to the Jews?" It was as unlikely for a Jew to say to an enemy of his people: "I should not be

delivered to the Jews," as it would be for an Englishman to say to an enemy of his people, "I should not be delivered to the English," or for a German to say to an enemy of his people, "I should not be delivered to the Germans," or for a Frenchman to say to an enemy of his people, "I should not be delivered to the French." Even Ernest Renan, who in his *Life of Jesus* exonerates the Roman governor with all the weapons of acumen and sophistry, admits that Pilate "shut himself up in the judgment hall with Jesus. There a conversation took place, the precise details of which are lost, no witnesses having been able to repeat it to the disciples." The unhistorical character of the conversation is so glaring that it needs no further comment. Moreover, on the first day of the Passover, especially in the morning hours when "the chief priests" and the people were attending service in Temple, they could not have transformed themselves into a mob and dragged Jesus before the Roman Governor on a sacred festival.

"When," continues the Fourth Gospel, "the chief priests, therefore, and officers saw him (Jesus), they cried out, saying: 'Crucify him; Crucify him!' Pilate saith unto them: 'Take



ye him, and crucify him: for I find no fault in him.' The Jews answered him: 'We have a law, and by our law he ought to die, because he made himself the Son of God.' When Pilate therefore heard that saying, he was the more afraid." (xix: 6-8.)

The fear of the Roman governor for the "saying" that a Jew made himself "the Son of God" might have been accepted by the pagan converts of Asia Minor where the Fourth Gospel, affirmed by Christian scholars as the least historical of the Gospels, was written a hundred years after the death of Jesus. But the Jesus who said to the Jewish lawyer, "Why callest thou me good? There is none good but one, and that is God," could not have made himself the "Son of God," or declare in a Jewish court "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. xxvi: 64). Even if Jesus had claimed to be "the son of God," the Jewish law would not condemn him to death, for the simple reason that every Jew has a right to call himself a son of God.

In the Old Testament, Israel is called God's son. Moses says to Israel: "Ye are sons to the

Lord your God" (Deut. xiv: 1). Moses says to Pharaoh: "Thus saith the Lord, Israel is my first born son; and I say unto thee, Send off my son, that he may serve me" (Exodus iv: 22-23). "For Israel was a lad and I loved him," says the prophet Hosea (referring to the above passage) who goes on to say "and I called my son from Egypt" (Hosea xi: 1). The prophet's divine message to King David regarding his son Solomon who was to build a Temple to God, is: "I shall be unto him to a father, and he shall be unto me to a son" (II Samuel xii). In his *Origin of Christianity*, Rabbi Isaac M. Wise informs us that King Solomon who wrote the Psalms first and second, which anciently were but one, says of himself: "The Lord said unto me, Thou art my son, this day I have begotten thee." Jesus said, "Blessed are the peacemakers, for they shall be called the children of God" (Matt. v: 9). "As many as received him (Jesus) to them gave he power to become sons of God" (John i: 12). On the other hand, if a Jew had claimed in a Jewish court that he was "the Son of God" (born of a Virgin) and prophesied that his judges should see him "coming in the clouds of heaven," he

would not have been condemned to death, he would have been thought mentally distracted.

After having repeatedly said to the Jews that he finds no fault in their King, Pilate makes another effort to liberate the "King of the Jews." "Ye have a custom that I should release unto you one at the Passover: Will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying: 'Not this man, but Barabbas.' Now Barabbas was a robber" (xviii: 39).

In the first place we learn from the Synoptic Gospels that Barabbas was no robber, but a rebel who had taken part in an insurrection in Jerusalem in the course of which he had committed murder (Matt. xxvii:16; Mark xv:7; Luke xxiii: 19). Why is Barabbas, whom Matthew calls a notable prisoner transformed into a robber? Because it would look suspicious and weaken the innocence of the Roman governor, if he would please a Jewish mob to release a rebel who took part in a revolt against Rome. On the other hand if this insurrection is a historical fact, why is it not recorded in the history of Josephus, who describes in

detail the events which have occurred in that particular period?

In the second place, it is a historical fact that not the governor but the Emperor alone had the right to free a condemned prisoner. In the third place, had there been such a custom in Palestine, reference to it would have been made in contemporary writings, but no mention of any such custom is to be found outside of the New Testament.

It is evident that the compiler of the Fourth Gospel has taken particular care that nothing should be left undone in order to ennoble the conduct of the Roman tyrant and to paint the Jews as the worst villains on earth. He makes Pilate say to Jesus: "Thy own nation and the chief priests have delivered thee unto me." It means that all the Jews of Palestine and the 8,000 Jews who lived in Rome had "delivered" Jesus to Pilate. And throughout the Christian centuries Churchianity has broadcast the libel that Jesus was rejected by his own nation. "He came unto his own, and his own received him not," (John 1: 11) is Churchianity's favorite text for sermons. Then Jesus was made to answer Pilate: "I should not be delivered to the

Jews." As if Jesus himself was not a Jew, but a Greek or a Roman. Moreover the cruel punishment of scourging was an essential and inseparable part of the crucifixion sentence. Matthew and Mark expressly state: "When Pilate had scourged Jesus, he delivered him to be crucified" (xxvii: 26; xv: 15). But in the Fourth Gospel we read that after Jesus was scourged, Pilate brings him forth and pleads with the Jews to have compassion on their "King" and not to send him to the cross, as his bleeding body ought to be a sufficient punishment. Alas! all the pleadings of the saintly and tender-hearted Pilate are in vain. As a last resort to save the "King of the Jews" from the cross, the noble and merciful Pilate reminds himself of a custom (which never existed) to free a prisoner before the Passover. But it seems that nothing in the world could move the stony hearts of the stubborn Jews to liberate their lacerated "King." Barabbas, a rebel against Rome, is transformed into a robber, and Jesus' own nation, a nation which gave to the world a Moses, a Solomon, an Isaiah, a Jesus, is accused of preferring the life of a robber to the life of a prophet; who as Dr. Koh-

ler said, "came only to weep with the sorrowing, to lift up the downtrodden," who with outstretched arms cried to his oppressed people, "Come unto me ye that are heavy laden, and I will give you rest."

As a finishing touch in building up a case to prove the innocence of Pilate and the guilt of the Jews, the Fourth Gospel makes Pilate deliver Jesus to be crucified, not to his soldiers as it is recorded in Matthew and Mark (xxvii: 27-31; xx: 16-20), and by the Roman historian Tacitus, but to the Jews. "And they took Jesus and led him away" (xix: 16).

It is obvious that the skillful attempt of the Fourth Gospel to clear the Roman tyrant of the execution of Jesus, is a miserable failure. For the non-Jewish dogma "My kingdom is not of this world" which the Fourth Gospel has put in the mouth of Jesus (ostensibly to obliterate Pilate's guilt of sending Jesus to the cross for claiming to be the King of the Jews) was actually ignored by Pilate. Even if Jesus had said "my Kingdom is not of this world," it would have sounded ridiculous to the Roman governor that a Galilean Jew claims to be a King but not of this world. Besides, from the



reports of his spies, Pilate was informed that five days before his trial, Jesus was proclaimed King of a Roman province; that upon his triumphal entry into Jerusalem Jesus was acclaimed as "the son of David," "King of Israel" and was welcomed with the greeting: "Blessed be the King that cometh in the name of the Lord" (Matt. xxi: 9; Mark xi: 10; Luke xix: 38; John xii: 13). After leaving the hall of judgment Pilate did *not* ask the Jews whether he should release Jesus "a King" whose "kingdom is not of this world." He says: "Will ye that I release unto you *the King of the Jews*"; in other words, the King of a people subject to Rome of which none other than Pilate himself is ruler. If Pilate the Roman tyrant actually asked such a question, the one explanation is that he was trying to implicate the Jews of Jerusalem in rebellion against Rome, in order to provoke a general massacre.

That Pilate did condemn Jesus to be crucified for claiming to be the King of the Jews is evident from the brutal mockery of his soldiers, who dressed Jesus as a King, with a crown of thorns. The evangelists expressly state that the inscription upon the cross summed up all

the accusations against Jesus. The inscription was JESUS NAZARENUS REX JUDAERUM (Jesus of Nazareth, King of the Jews).

"Then," says the Gospel, "the soldiers of the governor took Jesus into the common hall and gathered unto him the whole band of soldiers. And they stripped him and put on him a scarlet robe. And they had platted a crown of thorns which they put upon his head and a reed in his right hand. And they bowed the knee before him and mocked him saying, 'Hail, King of the Jews!' And they spat upon him and took the reed and smote him on the head; and after they had mocked him, they took the robe from him and put his own raiment on him and led him away to crucify him."

Continuing the story Matthew says: "And as they came out, they found a man of Cyrene, Simon by name, him they compelled to bear the cross. And when they were come unto a place called Golgotha, that is to say, a place of skulls, they gave him vinegar to drink, mingled with gall. And when he had tasted thereof, he would not drink. And they crucified him. And set over his head his accusation written: 'This is Jesus, the King of the Jews.'"

According to Mark, "The superscription of his accusation was written over the king of the Jews."

Luke says, "And the soldiers also mocked him, saying 'If thou be the king of the Jews, save thyself.' And a superscription also written over him in letters of Greek and Latin and Hebrew: 'This is the king of the Jews.'"

"And Pilate," says John, "wrote a title and put it on the cross and the writing was 'Jesus of Nazareth, the king of the Jews' . . . and it was written in Hebrew and Greek and Latin. Then said the chief priests to Pilate, 'Write not the king of the Jews, but that he said, I am the king of the Jews.' Pilate answered, 'what I have written I have written.'"

In Luke's Gospel not only Pilate but Herod is reported to have tried Jesus and found him innocent. This Gospel relates that when Pilate found Jesus a Galilean, and therefore subject to the jurisdiction of Herod, he sent Jesus to the latter, who was himself at Jerusalem at that time. "And when Herod saw Jesus he was exceedingly glad; for he was desirous to see him of a long season, because he had heard

many things of him; and he hoped to have seen some miracles done by him." (xxiii: 6-8.)

After a great deal of questioning, Herod found Jesus free of any guilt, the story continues, and sent him back to Pilate.

The same Gospel speaks of "certain Pharisees" who "came to Jesus and said unto him: 'Get thee out and depart for Herod will kill thee'" (xiii:31). How was it possible that Herod should be glad to receive the same man whom he wanted to kill? On the other hand, if Herod was "exceedingly glad" to see Jesus and found no fault in him, although the latter refused to answer various questions, why did Herod whose jurisdiction was final not release him?

It was the same Herod who, according to the historian, Josephus (*Antiquities*, xviii: 5, 2), put John the Baptist to death for purely political reasons.

"Now when many came in crowds about him, for they were greatly moved by hearing his words, Herod, who feared lest the great influence John had over the people might put it into his power and inclination to raise a rebellion (for they seemed ready to do anything

he should advise) thought it best, by putting him to death, to prevent any mischief he might cause; and not bring himself into difficulties by sparing a man who might make him repent of it when it should be too late."

Prof. Vladimir Simkhovitch, of Columbia University, in his *Towards an Understanding of Jesus*, comments as follows on the foregoing passage:

"John the Baptist, therefore, according to the very plausible testimony of Josephus, was put to death for political reasons. What did John the Baptist do? He announced the coming of the Messiah. The Messiah, in the general and universal understanding of the time, was to be the deliverer of the Jews from Roman oppression. Herod, who had received his appointment as tetrarch of Galilee from Rome, was but an administrative instrument of his Roman sovereign. To him the coming of Christ could mean nothing but rebellion against Rome, under a leadership which the people would acclaim as divine. Whatever may have been the flavor of John's religious and moral preachings, to Herod he was but the herald of a revolution, with great moral power over the people, who

came to him in multitudes. Since the fate of the Herodians was tied up with the power of Rome, Herod put the precursor of what looked to him like the coming revolution, to death. To the Jewish populace, the Christ was the deliverer who was to come to deliver them from foreign rule and oppression. *To a Herod or a Pilate, or any Roman administration agent, the Christ who was to come was the leader of the expected rebellion.* For what looked to the so-called Jewish patriot like deliverance, of course, meant rebellion to the forces of Rome.

“John was put to death by Herod for announcing the coming of the Christ. Yet when Pontius Pilate sent that very Christ to Herod, Herod did not put Him to death, but sent Him back to Pilate; and neither Pilate nor Herod could find any fault with Him. The Jews, on the other hand, who were praying so fervently for the coming of the Christ, sought from Pilate Jesus’ execution.”

In other words, what we are asked to believe here is that the Herod who savagely put to death merely a precursor of Christ meekly sent Jesus away because he found no fault with him. We are asked to believe that it was the



cry of the multitude which spelled Jesus' death, the cry of that multitude of Jews "who were praying so fervently for the coming of the Christ."

Even Lord Shaw of Dunfermline, an eminent British Jurist, who is a Lord of Appeal, was evidently hypnotized by the skillful white-washing of the Roman governor in the New Testament. In his articles on *The Trial of Jesus*, which was recently published in the periodical *John O London's Weekly*, Lord Shaw, like a village curate, accepts literally the New Testament story of the trial. In "a judicial study of a judicial trial" to quote his own words, Lord Shaw has come to the conclusion that Pilate declared that Jesus was innocent but the Jews "clamored for crucifixion." The Jews' hatred of Jesus has reached to such a degree of high temperature in the judicial mind of the eminent jurist that his eloquent pen passed the following verdict upon the Jews; "If Pilate had refused to crucify him, the Jews would have lynched Jesus."

The truth of the matter, which will be evident to all impartial students, is that Pilate condemned and executed Jesus because the lat-

ter dared to claim kingship over a Roman province, and that all the glosses in the Gospels, especially in that attributed to John, intended to whitewash Pilate of his guilt of this act, were interpolated at a later period when leaders of the newly established Christian Church decided not to confine their proselytising activities to the Jews and to seek the conversion of Romans and other pagans.

## CHAPTER VI

### MISINTERPRETATION OF THE ROMAN TRIAL

ONE NEED not be a Socrates to disentangle this knotty problem. For the reason is obvious and the psychological answer is easy. How could a Roman or any subject of the Roman Empire accept for his Savior a Jewish "Christ a King" who was condemned to death by a Roman governor for treason against Rome, nailed to a Roman cross by four Roman soldiers and his treason ("King of the Jews") inscribed on the cross? It was to avoid this objection that the Evangelists made the Roman governor a friend of Jesus who pleads for his life because he finds "no fault" in him, and the Jews his bitterest enemies who continually clamor for his death.

As a Jewish Christ would be meaningless to Pagan converts, the successors of Paul added the pagan dogma "Son of God." Here the original tradition presented another difficulty. Jesus was the son of Joseph, a Jew. So they eliminated the racial origin of Jesus by transforming his mother into a Virgin, and to prove that this has

been foretold, they misinterpreted a passage of Isaiah vii: 14. "All this was done," unconsciously admits the Evangelist, "that it might be fulfilled which was spoken of the Lord by the prophet" (Matt. 1:22-23). Paul the first Apostle to the Gentiles and the founder of Christianity, with all his compromises with Paganism, with all his elimination of the ceremonial laws, circumcision and the dietary observances, in order to gain converts for the new faith, did not preach "the Son of God born of a Virgin." As a Hebrew and a Pharisee, who had sat at the feet of Rabbi Gamaliel, the idea of a Jew, born of a Virgin, or of God coming down to earth in the form of a Jew, to be crucified on a Roman cross, as an atonement for the sins of mankind, would have been alien to him. In his first Epistle to the Romans Paul does not mince words but says distinctly that Jesus "was made of the seed of David according to the flesh, and *declared* to be the Son of God according to the power of the spirit of holiness" (Romans i: 3-4). And the two contradictory genealogies are produced (Matt. i: 1-16, Luke iii: 23-31) evidently to prove to Jews that Jesus through his father Joseph was a

lineal descendant of King David—"and the Lord God shall give unto him the throne of his father David" (Luke i: 32).

But the successors of Paul contradict both the genealogies and the statement of their great predecessor. They fabricate a Jewish trial in which Jesus was condemned to death for claiming to be the "Son of God," and prophesying that his judges shall see him "coming in the clouds of heaven." But these successors did not realize that they made Jesus utter a false prophesy, for nowhere in the New Testament are we told that Caiaphas and the other alleged judges ever saw Jesus "coming in the clouds of heaven." They also contradict the third and fourth Gospels. For, John, as I said before, does not report a Jewish trial, and in Luke's version of the Jewish "trial" Jesus was not condemned to death.

According to one account of the Gospel, Pilate is reported to have performed a Jewish ceremony in order to declare his innocence of having sent Jesus to the cross.

Matthew offers a rather anomalous story: "They all say unto him, 'Let him be crucified.' And the governor said, 'Why, what evil hath he

done?' Buy they cried out all the more, saying 'Let him be crucified.' When Pilate saw that he could prevail nothing but that rather a tumult was made, he took water and washed his hands before the multitude, saying: 'I am innocent of the blood of this just person—see ye to it.' Then answered all the people, and said, His blood be on us and on our children. And when he had scourged Jesus, he delivered him to be crucified." (xxvii: 22-26.)

We are to believe, then, that this Roman tyrant who ruled the Jewish nation with an iron hand, who at one time treacherously invited the Jews of Jerusalem to the circus and filled the arena with Roman soldiers for the express purpose of cutting the throat of each Jew, had suddenly been metamorphosed into a saint, and pleaded with the Jews to save the life of a Jew, although at the same time he made no attempt to release him, only talking about it.

When Pilate saw that he could prevail nothing upon the obstinate Jews, that his pleading was in vain, he wanted to save the life of Jesus but was afraid to do so. Why? The reason is given that "a tumult was made." Thus, not-



withstanding the presence of Roman soldiers, the governor became nervous and yielded to the rabble. The tumult of the multitude must have been terrific, for Pilate's hands trembled, his knees shook, his face was ghastly pale. What a pathetic figure Pilate must have appeared to the victorious multitude who merely by raising a tumult had prevailed upon a representative of Caesar, to whom mercy was an unknown quality, to crucify a Jew.

Finally a basin of water was placed before Pilate. The Roman governor is described washing his hands like a good, pious Jew, saying to the multitude: "I am innocent of the blood of this just person; see ye to it." This freed him of all responsibility, and the crowd is alleged to have responded in imitation of a Biblical text: "His blood be on us and on our children."

To the theologian the above incident represents a conflict between "Roman justice and obstinate Jews," whose lust for (Jewish) blood had triumphed over Roman justice. But to the impartial critic it is obvious that the whole passage is unhistorical.

In the first place, it was not at all necessary to *urge* the Roman governor to crucify Jesus,

after he was found guilty of treason against Caesar. Jesus was not the first Jew whom Pilate crucified, for lesser crimes than claiming to be the King of the Jews. The governor was only too pleased to execute a rebel against Caesar.

Secondly, the washing of hands and the declaration of innocence is exclusively a Jewish custom. Deuteronomy (xxi: 6-9) says: "And the elders of the city shall come to the slain, and shall say, Our hands did not shed the blood—and thou shalt be free of the innocent blood that was shed."

Is it reasonable to suppose that a Roman official who had the utmost contempt for the Jews and to whom the Jewish religion was a conglomeration of the vilest superstitions would have adopted a Jewish custom? Did the Roman governor wash his hands and declare his innocence when he "mingled the blood of the Galilean Jews with their sacrifices?" Did Pilate wash his hands and declare his innocence after he had commanded his soldiers to kill many Jews of Jerusalem and many of the Samaritans?

If Pilate had washed his hands of all the Jew-

ish blood which stained them, there would not have been enough water in Jerusalem for him to do so.

It was out of hatred for the Jews and flattery to the Romans that one of the Evangelists made the Roman tyrant wash his blood-stained hands and declare his innocence, and that all the Jews said to Pilate: "Let him be crucified," and "his blood be on us and on our children."

Assuming that there was a crowd of Jews and Jewesses surrounding the Roman court on the first day of a solemn festival, who is to say that every Jew and Jewess living in that time was there, or that all those present in the crowd answered: "Let him be crucified." "His blood be on us."

Besides, there must have been present at the trial the friends, relatives, admirers and sympathizers of Jesus. Did they answer and say: "Let him be crucified. His blood be on us?" Did this come from the followers of Jesus who only five days before spread their garments before him and greeted their Messiah with shouts of "Hosanna to the son of David. Blessed is the king of Israel that cometh in the name of the Lord"?

Luke says that "All the (Jewish) people that came together to that sight, beholding the things which were done, smote their breasts." (xxiii: 48.)

Then there were in the crowd the disciples, the mother of Jesus, and his four brothers, James, Joses, Judas and Simon. Did they answer and say: "Let him be crucified. His blood be on us and on our children"?

In the third place, if the passage saying: "Let him be crucified" is a reproduction of a true incident, why is it not recorded in the other Gospels? The author of the Gospel of Mark, the oldest of all the Gospels, has nothing to say in this regard.

Now "Mark the mouthpiece of Peter" according to Papias Bishop of Hierapolis in Asia 120 C. E. "carefully wrote down all he could remember . . . but did not set forth the Lord's discourses in due order. . . . He was careful not to omit anything and not to introduce any errors. . . . Matthew had written down the Lord's speeches (or oracles) in Hebrew, and each one interpreted them as best he could." Luke agrees with the statement of the other Gospels that Pilate pronounced sentence of death

and delivered Jesus to his soldiers to be crucified. Although he does his very best to clear the governor of the crucifixion and to intensify the guilt of the Jews, not even he mentions a word about Pilate washing his hands or the Jews pronouncing a curse upon themselves.

"Pilate," says this Gospel, "willing to release Jesus spoke again to them. But they cried out saying: 'Crucify him, crucify him.' And he said unto them the third time, 'why, what evil hath he done? I have found no cause of death in him. I will therefore chastise him and let him go.' And they were insistent with loud voices urging that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required."

Although John exceeds the other Gospel stories in depicting the magnanimity and compassion of Pilate, and the blood-thirstiness of the Jews, he goes to the extent of saying that the Jews threatened the governor if he dared release Jesus, who declared himself a king. Even John has no story about the governor washing his hands or the Jews vociferating: "His blood be

on us." On the contrary this account of the trial declares that the Jews who clamored for the death of Jesus consisted of "the chief priests and officers."

John's version of Jesus' appearance before Pilate runs as follows: "Pilate therefore went forth again and said unto them: 'Behold, I bring him forth to you that ye may know that I find no fault in him.' When the chief priests and officers saw him they cried out, saying: 'Crucify him, Crucify him.' And from thenceforth Pilate sought to release him. But the Jews cried out, saying 'If thou let this man go, thou art not Caesar's friend. Whosoever maketh himself a king speaketh against Caesar.' When Pilate therefore heard that saying, he brought Jesus forth and sat down in the judgment seat in a place that is called the Pavement. But in the Hebrew, Gabatha.

"And it was the preparation of the Passover and about the sixth hour. And he saith unto the Jews: 'Behold your king!' But they cried out: 'Away with him, away with him, crucify him.' Pilate saith unto them, 'Shall I crucify your king?' The chief priests answered: 'We have no king but Caesar.' Then delivered he



him therefore unto them to be crucified. And they took Jesus and led him away."

Some theologians in their attempts to harmonize the Gospels have glossed over the numerous contradictions in the accounts of the trial by stating that the reason for the omission of the Jewish trial in the Gospel according to John, or the omission of the night trial in the Gospel according to Luke, or the omission of any other passage, is that it is recorded in another Gospel. This claim, however, is obviously untrue because the Gospels do not complete but contradict each other. But that this is untrue is affirmed by Luke, who, in the introductory verses of his Gospel, says:

"Forasmuch as many have taken in hand to set forth in order a declaration of these things which are most surely believed among us. Even as they delivered them unto us, which from the beginning were eye-witnesses and ministers of the word, it seems good to me also, having had perfect understanding of all things from the very first to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of these things wherein thou has been instructed."

In the fourth place, the story of the washing of Pilate's hands, etc., could not have been written by Matthew because his original compilation, which he wrote in Aramaic, a dialect of Hebrew, contained only the Logia, discourses of Jesus. The account of the trial was written in Greek by an unknown person many years after the death of Jesus. This is confirmed by the writer himself in the twenty-seventh chapter in which he relates that Judas repented of betraying his Master, and returned the thirty pieces of silver to the chief priests. "And they took council and bought with them the potter's field to bury the strangers. Wherefore that field was called 'the field of blood' unto this day" (Matthew xxvii: 7-8).

The last three words, "unto this day," and Luke's statement: "Even as they delivered them unto us" prove beyond a doubt that the accounts of the trial, whether in Matthew's Gospel or in the other Gospels were not written by eye-witnesses.

It is evident from a comparison of the Gospels of Mark and John that the older the story of Jesus the simpler it is, the freer from the supernatural, the friendlier to the

Jew; and that the further removed the story is from the life-time of Jesus the more elaborate, complicated, christological, it becomes, and the more hostile it grows toward the Jews.

Far removed from Palestine, without knowledge of Hebrew, or rabbinical laws and institutions, even of Palestinian geography, the pagan successors of Paul tell of Jews saying and doing things that contradict every known law of Israel. They elaborate upon trial proceedings such as might have taken place before a magistrate at Rome, but never before a Judean Sanhedrin. They speak of two high priests when there was never more than one at a time. They have a trial on the night of the Passover, when no court session could be held. They try cases involving capital punishment at night, which is contrary to Jewish law. They have Jesus accused and condemned to death for holding dissident religious opinions when the Jews of that time were split up into a number of sects such as Essenes, Sadducees, Pharisees, and others, holding conflicting religious ideas.

Now, does it not strike the reader as deplorable if not wicked that on the basis of such inaccurate records that Churchianity has for

about two thousand years maintained and nurtured so bitter an estrangement between the followers of the mother religion Judaism, and those of the daughter religion, Christianity?

But there was a reason for all these inventions. And there was a reason for the thirty long years of silence that stretch between the year of the birth of Jesus and the year of his death. These thirty years told of his Jewish life and aspirations. They told of his discipleship under Pharisean masters. They told of his ambition and attempt to emancipate Judea from the hand of the cruel Roman. And to fit into the designs of Churchianity that record had to be expunged even at the expense of leaving in the life story of Jesus a gap that is as astounding as it is unfortunate.

The various armed uprisings of Judea against Rome and the unyielding opposition of the Jews and of the Jewish Christians to the liberties the Gentile Christians were taking with the teachings of the Galilean prophet and patriot, and with the Hebrew Scriptures intensified the hatred of the successors of Paul, who were more devoted Romans than Christians.

Conditions obtained which in the eyes of

these missionaries made hatred of the Jews even a necessity. Some of the persecutions meted out to them were a result of their being classed with the Jews. Emperor Hadrian's interdiction of the practice of Judaism in the whole of Judea on the pain of death (135 C. E.), and his persecution of the Jews in the Roman provinces made it politic for the Gentile Christians to sever every bond between themselves and the Jews, and to make public manifestations that their faith had nothing in common with that of the Jews.

The bridge from Judaism to Christianity was destroyed by Churchianity and thus was introduced between the old and the new, a chasm which grew the wider and deeper as the centuries advanced. To make the severance more complete Churchianity reconstructed the Gospel story in a manner so cruel to the Jews that the like of it has probably never been equalled before or since.

Dr. Charles Clayton Morrison, editor of *The Christian Century*, in his criticism on "The King of Kings" refers to that motion picture as a "shining illustration of the value of biblical criticism in getting at the truth and in show-

ing how the records were colored by the emotions and attitudes of his times."

"What is the documentary basis for the impression," asks Dr. Morrison, "that 'the Jews'—in general and as a nation or a race—were the enemies of Jesus and brought him to his death? Matthew has not a word to say about the Jews. Neither has Mark. Luke mentions them only once, and then in a purely neutral passage. The gospel according to John speaks of the Jews nearly fifty times, and about half of its references are in connection with words or acts which were distinctly hostile to Jesus. It is the fourth gospel, then—the least historical of all and the one written at the longest interval after the events—which furnishes all the ground there is for ascribing the crucifixion and the hostility which led up to it indiscriminately to the Jews. These references begin as early as the fifth chapter and continue in an almost unbroken series through the account of the crucifixion in the nineteenth.

"Here are some of them: "The Jews persecuted Jesus." "The Jews sought to kill him." "The Jews murmured concerning him." "The Jews strove one with another." Again, "the Jews sought to kill him." "The Jews said, Thou



hast a demon." "The Jews did not believe." The parents of the man born blind "feared the Jews." "The Jews had agreed that if any man should confess him to be the Christ he should be put out of the synagogue." "The Jews took up stones to stone him." "The Jews said, For a good work we stone thee not, but for blasphemy." Again, "the Jews were seeking to stone him." "The officers of the Jews seized Jesus." "He was "delivered to the Jews." "The Jews cried out, Not this man but Barabbas." "The Jews answered, He ought to die." "The Jews cried out, If thou release this man thou art not Caesar's friend." "The Jews cried, Away with him. . ." That the enemies of Jesus were Jews was a fact merely incidental to the time and place of his activity. That the writer of the Fourth gospel so constantly describes them as Jews while passing lightly over the fact that his apostles also were Jews, is a fact incidental to the time, place and purpose of his writing. It is time to have done with the prejudices that grow out of the uncritical readings of these records, and to cease to foster them by careless reiteration of the old indiscriminate condemnations of an entire race."\*

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\*The Christian Century, Feb. 2, 1928.

## CHAPTER VII

### THE MOTION PICTURE "THE KING OF KINGS"

IN HIS observations on "The King of Kings" in *The Jewish Tribune*, Rabbi Rudolph Coffee states: "During the crucifixion scene, I heard a woman say to the man next to her: 'I never want to sit next to a Jew again.'"

The Rabbis and Jewish editors who criticized "The King of Kings" are evidently not familiar with the fact that after reading the story of the crucifixion in the Gospels, not only does one feel that one wants never "to sit next to a Jew again," but also one cannot help despising the Jew as an "accursed" creature, as a monster in human form, and it is not surprising that there are those who feel impelled to burn the Jew alive or cut his flesh into fragments and throw them to the dogs. This is precisely what Gentiles who called themselves "Christians" have done to the Jew for centuries.

In the Middle Ages, "Jew roaster" was a title of honor among German "Christians," just as to kill the Jews is "the greatest honor" among Roumanian "Christians," in the twentieth cen-

tury. For, on every Passion Week, the New Testament story of the crucifixion is transformed by Churchianity into a theological volcano, and its eruption of Jew hatred or to use the modern phrase "anti-Semitism" has occurred regularly without a single interruption for sixteen centuries. As a consequence, it has caused more persecution and pogroms than all the anti-Semitic books since the rise of Churchianity in the reign of the crafty Constantine, the first Christian emperor of Rome. If you place the story of the crucifixion on one scale and all the anti-Semitic books on the other, the former will outweigh the latter. Yet it was after preaching in the pulpit for over twenty years, that Rabbi Stephen S. Wise at last gave a thought to the crucifixion story, and criticized "The King of Kings" as "calculated to do irreparable hurt to the Jewish people." Other Jewish leaders also criticized the film as "historically incorrect and harmful to Jewish people." Naturally I sympathize with their point of view, but why criticize "The King of Kings" and ignore its source, the New Testament? If "The King of Kings" is historically incorrect, and calculated to do irreparable hurt to the Jewish people, so

is the story of the crucifixion in the New Testament, for it is upon that story that the film is based. Why attack the photograph and leave the original intact? Rabbi Wise knows too well that the picture "The Kings of Kings" is but a trifle in comparison with the theological flames of hatred (because of the crucifixion) which are fanned by Christians in theological seminaries, pulpits, and Sunday Schools in all parts of the world.

It is amazing that rabbis and Jewish editors, descendants of a race of heroes, heroes who had never let the sun see them turn their backs to the enemy, have with the exception of advertising "The King of Kings," like contemptible cowards, always turned their backs to the New Testament story of the crucifixion—the shadow of the Roman cross—the most relentless enemy of their people—a story which had caused oceans of Jewish tears and rivers of Jewish blood. Can there be a greater menace to a people than the teaching of Christian children that the Jews tortured and killed "Christ, the Savior, the Son of God?"

New York is blessed with rabbis who resemble Christian ministers to this extent, that they

preach sermons on Jesus twice a year, on Christmas and Easter. Yet in all their sermons on Jesus not a word was mentioned of the crucifixion story. Even if a rabbi is invited to lecture in a Christian pulpit on Jesus, he takes good care to emphasize the fact that Jesus was a Jew, but leaves his audience in ignorance of the innocence of his people of sending Jesus to the cross.

On the Sunday before Christmas in 1925, Rabbi Wise preached a sermon on "A Jew's View of Jesus" in the Free Synagogue. In the course of his sermon the Rabbi said: "I tell you, and I will repeat these words to every Jew in the world if need be, that Jesus was, and we must accept the fact at once." The *New York World* and other city papers, in their report on the sermon, went a step further—only one step, but it made such a terrific noise that it called out the reserves of all the Christian Missions to Jews, and naturally caused alarm in Jewish orthodox circles. These newspapers printed in large headlines: "Jew must accept Jesus, Rabbi says."

Having read in the press that their beloved colleague Rabbi Wise was acclaimed by Rocke-

feller's pastor as "the best Christian in New York," the orthodox rabbis began to tremble lest on Christmas Eve all the city churches would be filled with Jews; that the Protestant and Catholic clergy would preach to them "Jews must accept Jesus, Rabbi says," and that, by Christmas morning the Jews would be converted into the best Christians in New York. In order to save New York Jewry from the impending calamity, the orthodox rabbis protested against Rabbi Wise's sermon, at the same time forgetting to take into consideration the Christians' reaction to their protest. "First," remarked a Christian to me, "the Jews killed Christ, now they deny that Christ ever existed, and for telling them that Christ did exist and that they must accept Him, Rabbi Wise was condemned by the orthodox rabbis, as Christ was condemned by the Pharisees."

The net result of Rabbi Wise's Christmas sermon was that he spread the false impression that the Jewish people deny the very existence of Jesus. Rabbi Wise could have prevented a great deal of misunderstanding and would have rendered a greater service to his people and to Christians had he preached a sermon on "A



Jew's View of Jesus" in a Christian pulpit and had said instead: "I tell you, and I will repeat these words to every Christian in the world if need be, that the Jew resents the insult of being looked upon as a 'Christ-killer,' and we must accept the fact at once."

Rabbi Alexander Lyons of Brooklyn, N. Y., and Rev. William G. Mitchell, a Brooklyn pastor, contributed articles in *The Jewish Tribune* of February 3, 1928, entitled "If I were a Christian" and "If I Were a Jew" respectively. Rabbi Lyons said: "I should as a Christian straightway and as long as necessary, labor to relieve the Christian mind of the nightmare of the obsession that the Jews are responsible for the crucifixion of Jesus."

Rabbi Lyons is sound in his view on the crucifixion, but illogical in his suggestion that he should "as a Christian" labor to relieve the Christian mind of this obsession. It is as a *rabbi* and a *Jewish* leader that Dr. Lyons should defend the honor of his people; and "labor" in Christian pulpits "as long as necessary" to disprove the charge that the Jews are "responsible for the crucifixion of Jesus."

Rabbi Nathan Krass was one of the speakers at

a Good-will dinner in New York. Notwithstanding the great interest which the motion picture "The King of Kings" was arousing both in Jewish and Christian circles, the Rabbi's address on good-will consisted of a political dissertation and concluded with the facetious declaration that "Jesus was not an Episcopalian, Jesus was a Jew."

It reminds me of the story of an English nobleman who built a chapel on his estate, and after the pulpit was finished, asked one of the workmen to say a few words in the pulpit, as he desired to test the acoustics of the chapel. "Sir Richard," replied the workman, "I am not a preacher, so I don't know what to say." "It does not matter what you say. I only want to hear your voice." Ascending the pulpit, the workman said: "Sir Richard! Sir Richard! For six weeks we have labored in the sweat of our brow and you haven't given us a penny. How long will you keep our hard-earned wages? Don't you know that we have to support our families, and . . ." "Enough," interrupted Sir Richard, raising his hand, "I like your voice but not the subject." I have not the least doubt that many of those who heard Rabbi Krass at

the Good-will dinner, will agree with me, that his remarks were ill-timed.

It would have been more appropriate if he had taken advantage of the occasion to inform the Knights of the Ku Klux Klan that Jesus was not "a white Protestant," but a Jew, and that his code of ethics does not teach his followers to tar and feather their neighbors or even their enemies. Every guest at the dinner was well aware that Jesus was a Jew.

Dr. Cadman and Bishop Manning, who were also speakers of the evening, and other noted clergymen, would have welcomed a little more information about Jesus, especially about his tragic death, from the authoritative lips of the distinguished rabbi. However, it proved at least that Rabbi Krass knows more about Jesus than the younger generation. On one occasion I asked a Jewish boy who attended high school if he knew who Jesus was, and he promptly answered: "The Christian God and the Jews killed him." "Where did you get the information?" "A Christian boy told me in school." To what purpose, may I ask, are the good-will dinners and the exchange of pulpits between rabbis and ministers to bring about a

better understanding if the rabbis content themselves with glittering generalities and fine compliments, and are too cowardly even to mention the story of the crucifixion, the most fundamental root of misunderstanding? In what way do these good-will dinners or the exchange of pulpits between rabbis and ministers promote a better understanding? Good food and the exchange of compliments will not decrease the appalling ignorance of the younger generation as to the life, teachings and tragic death of Jesus, and would not solve the problem of the blood-stained cross, a problem which not only has caused untold suffering and misery for sixteen centuries, but reflects upon the very honor of the Jewish race.

There is a saying that every cloud has its silver lining. Cecil De Mille, though a half Jew, came out boldly as the champion of his mother's race. He conceived the idea of defending the Jewish people from the crime of Calvary, and spent \$2,300,000 on a picture, which would be "the greatest blessing for the Jews," so he told a rabbi, "and the greatest brief that has ever been held for the Jewish race, removing as it

does from them the stigma of the actual crucifixion of Christ." So far, so good.

For three hours I searched in "The King of Kings" for "the greatest blessing for the Jews," but found instead the greatest curse upon the Jews. I saw the Roman governor washing his hands in the Jewish fashion, absolving himself of guilt of sending Jesus to the cross! I saw a Jew pronouncing a curse upon himself and upon his children! "His blood be on us and on our children." The last sentence was eliminated from the picture at the pleading of a rabbi but that makes it even worse. For every Christian is quite familiar with the response of the Jews as given in the New Testament, and he cannot but help regarding the omission of this remark as an unwarranted liberty with the original account.

Then I searched in "The King of Kings" for "the greatest brief that has ever been held for the Jewish race, removing as it does from them the stigma of the actual crucifixion of Christ." But found instead the greatest lie that has ever been written about the Jewish race. The Roman tyrant is continually pleading with the Jews for the life of Jesus, and goes to the length

of asking the Jews which of the two should be released: Barabbas a "robber" or Jesus their "King." Barabbas and Jesus confront each other before Pilate. What a striking contrast! Barabbas, a ferocious-looking man of strong physique, shackled by shoulder chain and handcuffed. Jesus, tall and delicate, ascetic of figure, wearing the crown of thorns and a purple robe. Pilate points first at the "robber" and then at the "King of the Jews." The Jews demand the release of the "robber" and clamor for the blood of Jesus: "Crucify him! Crucify him!" They roar again and again for the agonizing death of a Jew—bone of their bone, and flesh of their flesh. What a gigantic falsification of history!

In all the history of the human race, no tyrant has been so fortunate as to have had such a skillful whitewashing as Pontius Pilate, the Roman executioner of Jesus; and no race in the history of mankind has been so grossly misjudged and misrepresented as the Jews in "The King of Kings" or in the New Testament.

"The King of Kings" burst like a bomb shell, and the sound of its anti-Semitic explosion drew the attention of the Jewish leader. When he



saw in the picture that the Jew is exhibited as a monstrous villain, who not only compels the Roman governor to crucify Jesus, but actually jeers, mocks and laughs at Jesus while he is suffering agony on the cross, the Jewish leader began to shout that "the film is an instigator of prejudice," not realizing that his protest would be a miserable failure, because "The King of Kings" is merely a reproduction of the story of the New Testament, which is accepted by Christians as religious history.

This is affirmed by Cecil De Mille. "No Christian," he states, "has ever found a trace of anti-Semitic prejudice or propaganda in 'The King of Kings,' for the simple reason that Christians are fully acquainted with the New Testament history and therefore realize that my presentation of it is a fair one. Jewish editors and rabbis, in some instances, have read anti-Semitic ideas into their interpretation of my picture because they are not acquainted with what the New Testament tells us. They have out of their minds invented a hostility that does not exist.

"The danger now is that some Christian editors will say that the Jew's reaction to 'The King

of Kings' springs from a guilty conscience and consequently they will infer that if Jesus were alive today these Jews I speak of would crucify him again."

The above statement contains more logic than all the protests from the Jewish press and pulpit.

Not having produced the evidence to prove to Christians that "The King of Kings" as well as its source, the New Testament, "is historically incorrect and harmful to the Jewish people," it was improper and offensive to Christians for Jews to protest against the film or demand its removal. To bigoted Christians, like the editor of *The Sunday School Times*, the Jews' reaction to "The King of Kings" springs from a guilty conscience, and logically infer that if Jesus were alive today, not only these Jews De Mille speaks of, but all the Jews would crucify him again.

The editor of the *Sunday School Times*, who is a firm believer in the story of the "saintly" Pilate washing his hands and the Jews pronouncing a curse upon themselves, is convinced that the Jewish nation crucified Christ, and therefore takes to task Alfred M. Cohen, Pres-

ident of the Independent Order of B'nai B'rith, for denouncing "The King of Kings" as "unfair to Jews, and an instigator of prejudice," and Cecil De Mille for adding a prologue which removes the guilt from the whole Jewish nation.

In his editorial *Unfair to Jews?* of February 4, 1928, the editor states: "Is it unfair to say that the Jews crucified Christ? A well-known motion picture producer says it is. He has received so many protests against his elaborate film spectacle 'The Kings of Kings,' which pictures the life and death of our Lord, that according to an Associated Press dispatch, he will add a special prologue which places the entire blame for the crucifixion on Caiaphas the High Priest, 'and other hirelings of the Roman Empire.' This was announced today by Alfred M. Cohen, President of the Independent Order of B'nai B'rith, who denounced the film as 'unfair to Jews and an instigator of prejudice.'" Then follows the verdict of guilty in the first degree of the murder of Jesus upon all the Jews. "When Pilate," says the editor, "the Roman governor, tried to deliver Jesus from the Jews, 'then answered all the people and said:

His blood be on us and on our children' (Matt. xxvii: 25). This was the culmination of the Jews' rejection of Christ. . . . The blood of Christ shed by the Jews alone."

Several noted clergymen have asked me the same question: "What is the matter with your people? Why do they protest against 'The King of Kings'? I think it is a magnificent picture. Cecil De Mille has been very generous indeed to remove the guilt from the whole Jewish people and place it on the High Priest."

Instead of demanding the removal of the film "The King of Kings," and thus to suppress misunderstanding and not clear it up, it would be more dignified and valuable to enlighten Christians as to the historical facts of the crucifixion; most Christians would listen with sympathy and good will to the proofs of the innocence of the Jews of crucifying Jesus.

Having learned from the protests that with his "greatest brief" he failed to remove the "stigma" from the Jews of "the actual crucifixion of Christ," Cecil De Mille added a prologue, which removes the guilt from the Jewish nation, and composed a prayer for the High Priest that God should not punish his people for

killing Christ, as he himself is guilty of the murder of Jesus. These two innovations the Christian will at once discard as fabrications, because in the Fourth Gospel he reads that Pilate said to Jesus: "*Thy own nation* and the chief priests have delivered thee unto me." It was not enough for the anti-Semitic compiler of the Gospel according to John, to exonerate the Roman governor and place the guilt upon the chief priests, but he included also the "nation."

## CHAPTER VIII

### PERSECUTION OF THE JEWS BECAUSE OF THE CRUCIFIXION

THUS for a crime which was perpetrated by a Roman governor and a Jewish High Priest (appointed by Rome) a whole nation was made responsible and condemned to suffer for sixteen centuries.

"Jews massacred in France," "Jews massacred in Spain," "Jews massacred in England," "Jews massacred in Germany." These are the headlines that stare one in the face, as one reads the history of the Jews in Christian Europe.

In his book *Israel in Europe*, Abbot, a non-Jew, writes: "These headings, not to mention expulsions, oppressions and spoliations without number, stare us in the face as we turn over the pages of history of medieval Europe, and the cold lines assume a terrible significance as we pursue tale after tale of bodily and mental torments such as no other people ever suffered and survived."

The Roman Emperor, Constantine, before his conversion treated the Jews as being on a foot-



ing of equality with other subject nations; but when he embraced the Christian religion in 323 C. E., his tolerance ceased.

"It is unjust," declared the first Christian emperor in one of his anti-Jewish decrees, "that those who are freed by the blood of Christ should be slaves to the murderers of the Son of God."

"The Jews," says St. John Chrysostom, one of the fathers of the Church, in one of his anti-Jewish sermons, "have crucified the Son and rejected the Holy Ghost, and their souls are the abode of the devil. They are wretches, dogs, bull-headed, their people are like a herd of brutes, like wild beasts; avoid them! It is not insignificant controversies that separate us but the death of Christ."

Pope Innocent III, who was one of the most ferocious enemies of the Jews, wrote to the Archbishop of Sens, and to the Bishop of Paris, reminding them that "the Jews were bound by perpetual subjugation, because of the crucifixion." It was the same Pope who first confined the Jews in Ghettos and prescribed for them a special dress, the yellow patch on the breast and a yellow headcovering in order to

distinguish them from the Christian. Jews were forbidden to show themselves on the street on Easter, on the ground that their presence was an insult to Christianity.

Passion week was from the beginning of the Middle Ages the favorite time for massacres of Jews. All the furies were conjured up in order to drag the victims of fanaticism through the mire, while the bloodthirsty mob yelled: "They crucified our Lord!" At Toulouse, France, on every Good Friday, the Christian mayor gave the president of the Jewish community a slap on the face, his example being followed by his fellow-Christians. On Easter Sunday, 1312, the Viscount de Rochechuard, Hugh Chappellain d'Aymaric, came to attend the splendid festival in Toulouse. The nobleman was chosen to perform the immemorial function of slapping the Jew. Sir Hugh was as strong of hand as he was zealous of faith, and the slap he administered was of such vigor that he dashed out the brains of the Jew.

The Jews appealed to the King against this and other acts of oppression; and he answered that "they only suffered the penalties due to their sins."

During Passion Week the Jews dared not leave their houses, and Churchianity spread the report that "during Passion Week they are all ill—because of their sin." In Tchorlou (district of Adrianople) some Greeks during Passion Week practised the custom of burning Judas Iscarioth in effigy. This often led to riots, and sometimes the mob marched to the Jewish cemetery and exhumed a corpse, which they would steep in oil, nail to a plank, and burn amid the yells of the populace. The Jews dared not complain and it was only recently that they applied to the authorities for redress. A similar custom prevails in Mexico.

In Beziers, France, from Palm Sunday till Easter, the Jews were pelted with stones, a sermon from the Bishop being the usual prelude to the commencement of hostilities. "You have around you," said the Bishop to his flock, "those who crucified the Messiah, who deny Mary, the mother of God. Now is the time when you should feel most deeply the injury of which Christ was the victim. This is a day on which our Prince has graciously given us permission to avenge his crime. Like your pious ancestors, hurl stones at the Jews, and show your sense of

Christ's wrongs by the vigor with which you resent them." This practice went on year after year, until Viscount Raymond caused it to be stopped in lieu of an annual payment of four pounds of silver to be paid by the Jews on every Palm Sunday.

In 1171 the Jews of Blois, France, were accused of having crucified a Christian child during the celebration of the Passover. As a consequence forty-seven Jews, of whom seventeen were women were burned alive. This belief was probably the origin of the later superstition that Jews kill Christian children during the Passover season—a superstition which has cost the life of many an innocent victim.

"The popular belief," says Bernard Lazare in his *Anti-Semitism*, "has its origin in the widespread conviction that the Jew was irresistibly compelled every year and at the same time to reproduce exactly the murder of Christ. It is for this reason that the legendary acts of the martyrs, the victims are always spoken of as crucified and undergoing the agony of Jesus; sometimes they are even represented as wearing a crown of thorns and with the side pierced."

"How many Jews," says Leroy-Beaulieu in

his *Israel Among the Nations*, "have been burned in the Middle Ages for having crucified Christ anew by puncturing with their pen knife a consecrated wafer! This, however, is one of those fables which bear on their face the evidence of their falsity. A Jew who believes neither in the divinity of Christ nor in the fact that the wafer screens his invisible presence is not apt from mere curiosity to pierce that wafer in order to see if blood will flow from it. Such sacrilege could originate only in a Christian brain."

In Berlin, 38 Jews were burned alive on July 19, 1510, because they were charged with having stolen a host from the church of the village Knaublauch, piercing it with knives until the blood came out in abundance, and then sending it to Brunswick where it was desecrated. The property of the executed was confiscated. All the Jews were exiled from Brandenburg, and to the gentry as well as to the commons, everything they owed to the Jews was remitted.

The court Councillor L. Schneider, reader to the Emperor William I., denounces Churchianity for its "fanatical thirst for the blood" of the Jews, in the Publications of the Association for the History of the City of Berlin.

"We shudder," says Schneider, "in reading in the simple words of the old chronicler Angelus, the description of these proceedings. This horrible mockery of elaborate formalities in dealing with the Jews driven to despair by the rack, the fanatical thirst for the blood of dissenters, who were charged with the most incredible and absurd things only because they were not Christians. Thank God, these times are done with, and indeed, it will not take as many years, and the dross of unjust prejudices will also be thrown away. How do we judge of the bodily tortures which the Jews had to suffer 363 years ago, and how shall our descendants judge of the moral humiliations and charges and accusations which they had to suffer later on? But they have also heard words of comfort, of hope and of goodwill, and these words, in honor of truly Christian sentiment, have become true."

The leaders of Churchianity had tortured and burned alive tens of thousands of Jews and Jewesses for refusing to abandon the religion of Jesus or the faith of their fathers. Even those Jews who were baptized under compulsion, like the Spanish Maranos, who secretly



adhered to the Jewish religion, were also burned alive, because they put on a clean shirt on the Jewish Sabbath and, like Jesus, observed the Passover and the other Jewish holidays, although Churchianity knew too well that the Jews who were compelled to accept a Jew as their "Savior the son of God born of a Virgin," could not be genuine Catholics, because the Catholic faith was forced upon them against their own conviction. As Churchianity puts it in her dogmatic phraseology, "The sin of the Jews in slaying Jesus, was less in degree than would have been their sin, had they against their convictions shown Him mercy."

Under the regime of the inquisitor Torquemada and his collaborators, ten thousand two hundred and twenty Jews and Jewesses walked with firm steps to the flames rather than abandon the faith of their fathers. The burning of Jews was invested by Churchianity with all the characteristics of a public festival and a religious celebration, and a special day was fixed for it. There is a picture in the gallery of Madrid, painted by Francesco Rizzi, representing the procession of Jews and Jewesses to the stake, as one number on the program of the

solemnities attending the marriage of Charles II, in 1680. The Jews and Jewesses were burned in the presence of the king, his bride, the court, and the clergy of Madrid. The large square, arranged as a theatre, was crowded with ladies in gala dress. The king sat on a dais surrounded by the principal members of the aristocracy. The High Inquisitor, Bishop Valderes, presided.

In his *History of the Inquisition*, Limborch tells us: "Among the victims of the year 1680 was a Jewish girl of about seventeen years whose wonderful beauty delighted everybody who looked at her. When she went to the stake she called out to the queen: 'Great Queen, could not your presence secure me some relief? Consider my youth, and that I am damned on account of a religion which I have imbibed from the earliest infancy.' The queen turned away her eyes."

The flames of the Inquisition which embraced the Jewish martyrs with their blazing arms, and listened to their immortal message in a dying voice: "Hear O Israel, the Lord Our God, the Lord is One," are glorified by Churchianity in the following words: "O ye blessed

flames of the stake! Through you thousands and thousands of souls have been saved from the abyss of error and damnation." (*Analecta Ecclesiastica, Revue Romaine*, January, 1895)

The "blessed flames of the stake," the Abbot Arnold's answer "Slay all! God will know his own!" (20,000 Christians killed in Beziers) and the Pope's presentation of the golden rose to the King of France for the massacre of 30,000 Christians, on St. Bartholomew, remind me of the sublime words of Shakespeare:

Man proud man,  
Dressed in a little brief authority,  
Most ignorant of what he is most assured,  
His glassy essence like an angry ape,  
Plays such fantastic tricks before high  
Heaven,  
As make the angels weep.

Yet the bigots and fanatics whose destruction of the Image of God make the angels weep, are deified by Churchianity, which lifts them above the angels and places them next to God.

In the Middle Ages Churchianity burned the Jews alive not only for refusing to believe that a Jew is "the Son of God born of a Virgin," or

for alleged "host desecration" and "ritual murder," but also to get rid of the debts due to them.

Pope Innocent IV, who was one of the few Christians to sit on the throne of St. Peter, writes in his often-quoted magnanimous bull: "Because of avarice and blood-thirst, Jews are robbed, tortured, and killed without a trial; in order to unjustly wrest their property from them, wicked designs are hatched against them."

In the eleventh century, when the Crusaders were on their way to drive the Saracens out of Palestine, they were incited by the clergy to attack the Jews.

"While we are advancing," said they, "to rescue the sepulchre of our Redeemer, we are leaving behind us the murderers of our Lord. Let us be revenged upon the Jews that are among us, and prevent them from being a nation, so that the name of Israel be had no more in remembrance."

At Trêves, when the Jews heard that the holy army was approaching, some of them were so terrified that they killed their own children and drowned themselves in order to escape the

ruthlessness of the Crusaders. Others fled into the Bishop's palace, vainly imploring him to protect them.

The atrocities of the first Crusade were repeated in the second. Peter, the venerated Abbot of Clugny, exerted himself to influence Louis VII. and other prominent Crusaders against the Jews. "Of what use is it," he wrote to the King, "to go forth to seek the enemies of the Christians in the distant lands, if the blasphemous Jews, who are much worse than the Saracens, are permitted in our very midst to scoff with impunity at Christ and the Sacrament? Yet, I do not request you to put to death these accursed beings, but like Cain the fratricide they must be made to suffer fearful torments, and kept in reserve for greater ignominy and an existence more bitter than death."

Rudolf, a monk, had been going up and down the Rhineland preaching, with tears in his eyes, that all Jews who were found by the Crusaders should be slain as the "murderers of our dear Lord." The cry "Hep, hep," the signal for the massacre of the Jews, rang through

the cities of the Rhine, and "Jew Roaster" became a title of honor.

From Germany the frenzy passed to France.

England too was then swarming with friars preaching the Crusade. At the coronation of Richard I, the Jews were massacred in London and all the principal cities. "The clergy," says a Christian writer, "were, as usual, foremost in the work of intolerance; they scrupled not to go in their vestments, at the head of the crowd, exhorting them to take unpitying vengeance. One dignitary in particular, a canon regular, distinguished himself above all; he stood in the midst of the ferocious multitude clothed in his surplice, continually urging the assault with vehement shouts: 'Destroy the enemies of Christ! Destroy the enemies of Christ!' Day after day found this furious priest at his self-selected post with unabated zeal directing the attack. The besieged, on the advice of their rabbi, killed their wives and children and then prepared to consign the castle and themselves into flames. The King's officers found themselves powerless to prevent or punish."

In the war between the Hussites and the Roman Catholics, the German Imperial Army,



when on its march to Bohemia, exhibited its valor by attacking the defenseless Jews. "We are marching afar," they said, "to avenge our insulted God, and shall those who slew him be spared?" The Jews again paid the penalty.

At the approach of the Easter holidays in Czarist Russia, 6,000,000 Jews trembled in fear of being massacred, because the priests preached in the churches that "the Jews crucified the Son of God." The priests warned the Christians to guard their children before the Passover, because the Jews would kill them and use their blood for their Passover cakes.

A vivid description of brotherly love during the Russian pogroms in the second year of the reign of Emperor Alexander III. is given by Victor Hugo. When the Czar was asked the reasons for the pogroms, he answered frankly: "They crucified our Lord."

In the *New York Tribune* of July 4, 1882, Hugo writes: "What we are now witnessing is more than criminal—it is monstrous. A people has become a monster. . . . The multitude feels its way in darkness. Christianity is martyring Judaism. Thirty cities at this very moment are a prey to pillage and exterminations. Passing

events in Russia inspire horror. In that country an immense crime is being committed, or rather such an action is taking place. For these exterminating populations are not conscious of crime; their worship has sunk them into bestiality. They have the fearful innocence of the tiger; of past centuries—of the Albigenses, of the Inquisition of the Holy Office, of the St. Bartholomew — are rushing on the nineteenth and seeking to strangle it. Emasculation of man, violation of woman, destruction of the child. It is the future suppressed. The past will not die, and holds humanity fast. . . . On one side, the people; on the other, the crowd! On one side light; on the other gloom!”

Forty-five years have passed since these words were written. How many times since then have we seen the Dark Ages rushing on the twentieth century, and seeking to strangle it? How many times have we seen in Holy Orthodox Russia Christians leaving their Churches, carrying aloft the cross and the images of the Crucified Jew and of his Jewish mother, rushing to the Jewish quarters, outraging the women, massacring the men, tearing the suck-

ling babes into halves and flinging them at the mutilated bosoms of their dead mothers?

Victor Hugo said "the multitude feels its way in darkness, Christianity is martyrizing Judaism." Hugo might have said "Churchianity is martyrizing the Jews." For, as he says, it was "their worship" which "has sunk them into bestiality;" it was the priests who incited the multitude to "kill the Jews in the name of Christ," and stood in front of their victims, with golden crosses on their breasts. Is it surprising that the sight of the cross or the name of Christ makes a Russian Jew shudder? Is it surprising that an elderly Jewess upon entering a Catholic church in New York City, which was formerly a synagogue, and thinking it was still a synagogue, fainted at the sight of a crucifix? At the sight of the image of him who was bone of her bone and flesh of her flesh.

Even dignitaries of the Church of England, who are presumed to be more enlightened than the Russian, Polish and Rumanian priests, regard the Jews through medieval spectacles.

"The thoughts of the season," said a Bishop of Stepney on a Good Friday, "would be incomplete unless we give a place to those whose

rejection of their own Messiah has been the great tragedy of history."

"That was the return for the crucifixion of our Lord and Master," said Bishop Weldon on a similar occasion at Westminster Abbey. "The Jews gave Him strife and encompassed his death. We gave them sanctuary and kindness without one word of reproach."

It was very kind of the Bishop of Stepney to give a place to those wicked Jews who rejected their own Messiah. Notwithstanding the fact that it is nearly nineteen hundred years since Jesus died on the cross, Bishop Weldon has not the least doubt that the Jews of England "encompassed his death."

Jesus prayed on the cross to forgive those who crucified him. "Father forgive them, for they know not what they do." Bishop Weldon, following the footsteps of his Lord and Master, also prayed God to forgive the English Jews, for they knew not what they were doing.

Jesus teaches to return good for evil. Therefore, though "the Jews (of England) gave him strife and encompassed his death." Bishop Weldon "gave them sanctuary and kindness without one word of reproach."

Such a display of benevolence, generosity, and forgiveness had surely gained him the gratitude of every Jew in England. Bishop Weldon has proved himself to be a paragon of virtue.

The Anglican Bishop of Jerusalem recently discovered that a New York rabbi crucified Jesus. And unlike Bishop Weldon, Bishop MacInnes was not as generous and forgiving, when he stood face to face with the murderer of Christ, and asked him, "who was He whom you crucified?" Had the slayer of Jesus been an orthodox rabbi, the Bishop's indictment would have caused no surprise, but that a reform rabbi of the radical wing, whose sermon proving that "Jesus was" almost caused a revolution in New York City, should have nailed Jesus to the cross was certainly a startling discovery.

The meeting of the bishop with the rabbi was very dramatic. When Bishop MacInnes came to this country in 1924, he visited the home of a New York rabbi, reports *Bible Lands*, and was astonished to see in the drawing-room pictures of the life of Jesus. "I see you are interested in my pictures," said the rabbi. "I expect you are surprised to find pictures from the life of Christ in a Jewish rabbi's home."

"It is very surprising to me," said the Anglican bishop. "Tell me what it means."

Being well known as an ardent admirer of Jesus, the rabbi showered upon him the highest praise, saying, "he was the greatest Jew who ever lived." But it made no impression upon the bishop. "That," said he, "I can understand entirely." The Bishop evidently was not in the mood to appreciate the rabbi's tribute to his Lord and Master, or the honor conferred upon Christ in a rabbi's home. There was something on his mind that was not at all complimentary to the rabbi. He wanted to know why a Jewish rabbi should adorn his walls with pictures from the life of Christ whom he crucified.

"What beats me," exclaimed the bishop, "are these pictures of the Crucifixion! Why have pictures of the Crucifixion? Who was He whom you crucified?"

The last sentence shows clearly that the rabbi, though acclaimed by the Rev. Dr. Harry Emerson Fosdick "the best Christian in New York," has to face the charge of crucifying Jesus. Furthermore, it is obvious that Bishop MacInnes was quite original in his indictment, for he did not accuse all the Jews of killing Christ, as is cus-



tomary among Christians, but only the rabbi.

Being conscious of his innocence of killing Jesus, in view of the fact that he was not even in Jerusalem at the time of the crucifixion, the rabbi was quite surprised. After a few moments, the rabbi recovered from the shock. Looking very grave, he explained to the Bishop in a heart-to-heart talk that it was the high priest Caiaphas who nailed Jesus to the cross. "There are bad men in every age," said the rabbi in a voice vibrating with emotion. "Caiaphas was a bad man. We have suffered for his iniquity ever since."

The Bishop listened with the utmost attention, but stuck to his original indictment. In other words, he still believed in the rabbi's guilt. Then he gazed at the picture of the Crucifixion, and upon observing the red color on the pierced side of his Savior and Redeemer, he pressed his lips tightly together. The rabbi could not have failed to discern from the stern look what was passing through the Bishop's mind.

Poor rabbi, with all his display of pictures of the life of Jesus, with all his ecstatic praise, veneration and love of Jesus, with all his striking evidence against Caiaphas as the slayer of

Jesus, with all the eloquence of his brilliant defence which would have convinced a Nero of his innocence, he was not cleared of the crime of Calvary, nor could he soften the heart of his relentless accuser.

Yet it is inconceivable that Bishop MacInnes, notwithstanding his medieval mind, would ignore the Gospel records, and the statement of the Roman historian, Tacitus, that Pontius Pilate crucified Jesus in the first century.

We should bear in mind that Anglican Bishops or gloomy Deans do not juggle with words, nor slander the Jews just for the fun of the thing. Their record in the present as in the past shows that they mean precisely what they say. When the Right Rev. and the Right Honorable Arthur Falley Winnington Ingram, the Lord Bishop of London, denounced the Zionist movement, declaring that "there can be no greater obstacle to Christianity than to have Palestine full of unconverted Jews," he meant what he said.

Likewise Dean Inge in a recent address on the conversion of the Jews at a church conference was more generous than his predecessors (who gave the Jew a choice between baptism and

death) suggested that the Jew be approached with friendliness, in order to convert him. Convert him to what? Rob the Jew of the religion of Jesus, the faith for which his people have paid with the rack and the stake, with blood and tears. "The Jews," said Dean Inge, "are extraordinarily susceptible to any sign of friendliness and to Christian influence. The work of the Jewish mission would have to begin through the medium of friendliness." He concluded with an eloquent appeal to forget "that the Jews murdered our Savior."

The luminaries of the Church of England who are anxious to convert the Jews and for that purpose are willing to treat them with "friendliness" and even forget that they "murdered" their Savior (if only they accept "Him whom they pierced" and thus save their souls from damnation), are not willing to remember that a Jewish mother gave birth to their Savior, and the twelve Jewish apostles died for their Savior.

Dean Inge and the Lord Bishop as well as the London Society for the Promotion of Christianity among the Jews, would render a greater service to Christian civilization if the London Society would use the annual contributions of

\$100,000 for the promotion of Christianity among the "Christians," especially in Poland, Hungary, Roumania, and Austria. The dignitaries of the Church of England are evidently ignorant of the historic fact that "the greatest obstacle to Christianity" is the un-Christian spirit and conduct of converted Gentiles who are Christians in name only; whereas unconverted Jews believed in the religion of Jesus, and practiced the Christianity of Christ as promulgated in his Sermon on the Mount long before the ancestors of Dean Inge and the Lord Bishop were taught to believe in the teachings of Churchianity. In other words, the religion about Jesus or the Christ of Christianity.

In the Middle Ages, when Churchianity sat on the throne of Christendom, and kings, princes and nobles bent their knee in awe and reverence; while ignorance, fanaticism and superstition ruled supreme and "the intellect of Christendom enthralled by countless superstitions had sunk into a deathly torpor"\* the unconverted Jew though bruised from the blows of Churchianity with the crown of thorns on his head, stood alone like the Statue of Liberty, holding aloft the torch of enlightenment; while those around

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\* Lecky.

him "were grovelling in the darkness of besotted ignorance,"\* thus practicing the teachings of Jesus, "Let your light so shine before men that they may glorify your father which is in heaven . . . Do good to them that hate you, and pray for them which despitefully use you and persecute you."

"There is more of the real religion of Jesus taught in the synagogues to-day," said the Rev. John Haynes Holmes, "than in all the Christian churches put together."

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\* Lecky

## CHAPTER IX

### CONCLUSION

FROM THE evidence of the foregoing pages, all impartial readers cannot but agree:

(1) That Jesus was a true son of the synagogue and a Rabbi who preached in the Temple and in synagogues. To quote Jesus' own words "I ever taught in the synagogue, and in the Temple."

(2) Jesus regarded his people as "the salt of the earth, the light of the world." "Salvation," he said, "comes of the Jews." Jesus was loved and idolized by his people and throngs followed him wherever he went. Among his followers were Scribes and Pharisees, including the distinguished Pharisee Nicodemus.

(3) Upon his triumphal entry into Jerusalem, Jesus was acclaimed as "the Messiah" (the anointed one), "the King of Israel."

(4) His attack upon the priestly misrule of the Temple had aroused the hostility of the ruling priestly family, who obtained the office of High Priest from Roman governors. The fear that the teachings of Jesus might enkindle a revolution and bring upon Jerusalem the



vengeance of Rome and thus endanger his supremacy, had prompted the High Priest to denounce him to the Roman governor.

(5) Jesus was arrested by Roman soldiers and Temple police, and taken first to the High Priest for an examination before his trial in the Roman Court. The story of Judas (a disciple of Jesus) betraying his Master for thirty pieces of silver is founded on prophecy and not on fact. The alleged trial of Jesus before the Sanhedrin in the residence of the High Priest on the night of the Passover is unhistorical, for the Sanhedrin did not exist in the time of Jesus.

(6) The Gospel accounts of the trial were not written by eye-witnesses, and the only historical fact they record, is that Jesus admitted to Pilate that he is "King of the Jews," and the Roman governor in accordance with Roman law condemned him to die on a Roman cross for treason against a Roman state, and his executioners were four Roman soldiers.

(7) The statement in the Fourth Gospel that Jesus said to Pilate "My kingdom is not of this world" is *unhistorical*. And throughout the trial Pilate spoke of Jesus as "King of the Jews," and ordered his accusation to be inscribed on

the cross "Jesus of Nazareth, King of the Jews."

(8) Not the people but Caiaphas the High Priest and Pilate the Roman governor are solely responsible for the arrest and crucifixion of Jesus.

It was the misunderstanding as to these points—a misunderstanding fostered for centuries by Churchianity—that erected a wall of partition between Judaism and Christianity, mother and daughter religion. Is it not high time, in this day of civilization and enlightenment, that this error should be corrected? Surely, it is the duty of Christian leaders, clerical and lay, in whose hands is the responsibility for the training of youth, to teach the truth. It is work in this direction which will do more for the cause of better understanding between Christian and Jew than all other efforts together. This noble work has already been begun; many sincere Christians are emphasizing the injustice of spreading the old error.

"Careless Sunday School teaching about the Jews," said the editor of *The Christian Century*, "has unquestionably played a large part in the production of such anti-Semitic feeling as exists in this country. The constant reitera-

tion that 'the Jews' did this and that reprehensible thing with reference to Jesus, that they were his critics, his enemies, and finally his murderers, cannot fail to produce an unfriendly emotional tone toward them which will persist long after the specific teachings upon which it is based have been forgotten . . . It is time to have done with the prejudices that grow out of the uncritical readings of these records, and to cease to foster them by careless reiteration of the old indiscriminate condemnations of an entire race."

Some clergymen are of the same opinion as the editor of *The Christian Century* concerning anti-Jewish prejudice. "I have no doubt," writes the Rev. Dr. Washington Gladden in *The American Hebrew*, "that the prejudice against the Jews has been raised unwittingly by the teachings of Church and Sunday School. Christian teachers of all grades ought to explain more carefully than they sometimes do, that the Jews, with all their prejudice were the very best people in the world when our Lord came to earth, possessing the purest morality, honoring the family as it was honored by no other nation. We ought to keep it before our

children that Jesus himself was a Jew; that all the apostles were Jews; that Christianity was planted in Asia and in Europe by Jews."

The late Cardinal Gibbons of Baltimore, though a prince of the Catholic Church has indirectly refuted the teaching of his Church (as stated in a Catholic primer that the Jews of every generation "have to suffer on account of the death of Christ on the cross.") In an interview with a representative of *The American Hebrew* in 1890, the Cardinal said: "That Christianity was indebted to the Jews for their Savior and all his Apostles. That nothing should be taught concerning the crucifixion that would tend to awaken prejudice against the Jews of today who were certainly in no way responsible for acts committed so many centuries ago."

Cardinal Dougherty of Boston, in his address for the relief of the suffering Jews in Russia, said: "Because they have been the innocent victims of spoliation and persecution at the hands of our forefathers, we in our generation should make reparation and restitution to them by coming to their aid. They have done so much for civilization and have set us noble examples of

long suffering, . . . I hope our gathering will . . . also be a means to bring about good-will here, everywhere, and for all time."

Rev. Dr. Charles Eaton of New York is one of the few pastors who has the courage of his conviction to admit "the shame of the Christian Church" in her "unjustifiable attack" upon the Jews. "Let the Christian preachers tell their people," writes the New York pastor to *The American Hebrew*, "that Christendom is under awful guilt for the persecution and destruction it has visited upon an able and peaceful people . . . If in ancient times 'the breath of the clergy was never wanting to fan the embers of persecution' let it now be expended in the fanning of the flame of brotherly love. The shame of the Christian church has been the unjustifiable attack upon the noble race which gave birth to its founder. It is time that in the name of the greatest Hebrew, Jesus of Nazareth, the shame be removed."

Yes, it is the sacred duty of every noble minded Christian to defend the honor of his Savior's race, and of Judaism the mother of Christianity, and in the name of Christianity, justice and truth, protest against the Mediaeval

teaching in churches, Sunday Schools, seminaries, and elsewhere that "Jesus was crucified by the Jews." To my brethren the rabbis I suggest while exchanging pulpits with Christian ministers and attending good-will dinners in order to promote a better understanding, they should first of all remove the most fundamental root of misunderstanding—the accusation that the Jewish nation nailed Jesus to a Roman cross. It will release the Christian from the Mediaeval shackles which dishonor the name of Christianity and put to shame our twentieth century culture and civilization. Then will the Christian realize the colossal crime perpetrated by Churchianity in her indictment, condemnation and persecution of an entire race for sixteen centuries, one thousand six hundred years, for the Roman crucifixion of Jesus. May the following words of our American poet, Oliver Wendell Holmes, awaken a response in every Christian heart:

*"Thy prophets caught the Spirit's flame,  
From thee, the Son of Mary came,  
With thee the Father deigned to dwell,  
Peace be upon thee, Israel."*

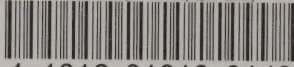








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